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*Annotated Key to*

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**LAMBDIN'S**

INTRODUCTION TO

**BIBLICAL HEBREW**

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H.G.M. Williamson

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T & T CLARK BIBLICAL LANGUAGES

**T.O. Lambdin's *Introduction to Biblical Hebrew*,  
to which the *Key* relates,  
is published by Darton, Longman & Todd,  
1 Spencer Court, London SW18 4JJ**

**First published by JSOT Press 1987  
Reprinted 1992, 1995, 1996, 1998, 2000, 2002, 2004**

**Copyright © 1987, 1992, 1995, 1996, 1998, 2000, 2002 Sheffield Academic Press  
*A Continuum imprint***

**Published by Sheffield Academic Press Ltd  
The Tower Building, 11 York Road, London SE1 7NX  
15 East 26th Street, New York, NY 10010**

**[www.SheffieldAcademicPress.com](http://www.SheffieldAcademicPress.com)  
[www.continuumbooks.com](http://www.continuumbooks.com)  
[www.tandtclark.com](http://www.tandtclark.com)**

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**British Library Cataloguing-in-Publication Data  
A catalogue record for this book is available from the British Library**

**Williamson, H.G.M.**

**Annotated key to Lambdin's *Introduction to Biblical Hebrew*  
(JSOT Manuals, ISSN 0262-1754; 3)**

**I. Hebrew Language—Grammar**

**I. Title**

**II. Lambdin, Thomas Oden.**

***Introduction to Biblical Hebrew***

**492.4'82421**

**PJ4564**

**ISBN 1-85075-045-9**

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## Preface

The general advantages and drawbacks of a key to a teaching grammar are well known, and need not be rehearsed again here. A particular justification in the present instance is that T. O. Lambdin's *Introduction to Biblical Hebrew* has been found helpful by many students working on their own without a teacher. They, at least, are unlikely to abuse the answers to the exercises, and I hope that the notes will be helpful to them, for such people deserve every encouragement in their efforts.

I have tried to include comments on matters which I have found cause difficulty to students working through Lambdin, and not simply to repeat what may already be learnt by careful reading of his text. This explains why some items receive more emphasis than others. While on the whole I regard Lambdin as the best teaching grammar currently available, particularly in its handling of the verb and of syntax, I have some reservations about its abolition of the traditional division of nouns into declensions. In the early chapters, therefore, I have made a special effort to supplement Lambdin's comments on noun formation; those who experience no problems with Lambdin's explanations can always ignore these passages!

With this one exception, my aim throughout has been to follow Lambdin's practices as closely as possible, even where these might not coincide with my own preference (e.g. the use of the expression *wāw-conversive* and the scheme of transliteration in the first ten Lessons). This has resulted, I am aware, in a certain inconsistency in the handling of the exercises: some are rendered quite literally, others more idiomatically. Always, I have asked myself what someone who has reached this stage of learning from this particular book can be expected to know, and to work within the limitations of that framework. For similar reasons I have attempted to put clarity before technical exactitude when writing the notes to the exercises.

If I could offer one word of advice to those embarking on this course, it would be to encourage them in each Lesson to study the 'Hebrew into English' exercises first. These give particular practice in the points raised in the Lesson, and will, it is to be hoped, enable these to be mastered correctly before going on to composition in Hebrew itself. My notes will be found to follow this same approach.

This *Key* was originally prepared several years ago at the suggestion of a publisher who then found after many attempts that its production was going to prove too costly for its intended market. I am not the first author with an unexpectedly spare manuscript on his hands to have turned to my good friends at the JSOT Press and to have found that they have a convenient series which was prepared to adopt the orphan. I am most grateful to the editors for their willingness to accept this book for publication. Not unreasonably in the circumstances, however, they asked me to produce 'camera-ready copy', and this has necessitated (not before time!) my learning how to use a word-processor that could handle pointed Hebrew and transliteration. For much help in this regard I must pay tribute to the patience of my instructor, Mr Mike Thompson, a doctoral student here in Cambridge. Readers who find the following pages pleasing to the eye largely have him to thank.

Others to whom I owe a debt of gratitude include Mrs J. Hackett, who several years ago typed the original draft of what must have seemed a more than usually dreary manuscript and did so with her customary cheerfulness and skill. Several friends have

looked over parts or the whole of the text at various stages and made helpful suggestions for its improvement. Dr Iain Provan and Dr Michael Weitzman both deserve special mention in this regard. Sadly, it is almost inevitable that some errors will remain. While I naturally accept the full responsibility for these, I must at the same time seek the forgiveness and understanding of fellow teachers. At least any errors will serve the useful purpose of trapping the unwary student who uses the *Key* mechanically as a way of saving work! More seriously, teachers will, I am sure, agree that if a few more are encouraged to learn Biblical Hebrew, the whole exercise will have proved worthwhile.

H.G.M. Williamson  
Cambridge  
June 1987

## Lesson 1

(a) This exercise is based on 'Sounds and Spelling' 2, p. xviii. Remember that in Hebrew every syllable must begin with a single consonant (which includes *ʾleṗ*).

*šə-mā-ʾē-nī*

*mik-kō-kə-bē*

*way-dab-bə-rū*<sup>1</sup>

*də-bā-rāw*

*biq-qas-tī-kā*

*šə-lō-šim*

*yit-tə-nē-hū*

*yoš-mə-dū*

*bā-rā-kē-nī*

*šə-dō-tē-kem*

*hig-gad-tā-nī*

*ya-ʾam-dū*

*way-yā-mot*

*ziq-nē-hem*

<sup>1</sup> This form is slightly anomalous for reasons which will not be explained until Lesson 40. A beginner could not be faulted for transliterating and dividing the word as *wa-ya-dab-bə-rū*.

- (b) 1. אֵשֶׁל הַבַּיִת *ʾešel habbayit*, בַּבַּיִת *babbayit*, הַבַּיִת *habbayit*, בַּיִת *bayit*.
2. שָׂדֶה *sādeh*, בְּשָׂדֶה *baśādeh*, בַּשָּׂדֶה *baśśādeh*.
3. דֶּרֶךְ *derek*, עַל-דֶּרֶךְ *ʾal-derek*, עַל-הַדֶּרֶךְ *ʾal-hadderek*.
4. הַבַּיִת ? *habbayit* -- הַזָּקֵן *hazzāqēn* ? -- אִיֶּה הַנֶּעֶר *ʾayyēh hannáʾar* ?
5. הַנֶּעֶר (הַזָּקֵן, הַבַּיִת) שָׁם *hannáʾar (hazzāqēn, habbayit) šām*.
6. הַבַּיִת וְהַשָּׂדֶה *habbayit wəhaśśādeh*, הַזָּקֵן וְהַנֶּעֶר *hazzāqēn wəhannáʾar*.



Note the difference in no. 2 between the use of the inseparable preposition בְּ *bə* ('in') with and without the article. Without the article it is joined directly to the following word; with the article the consonants are the same, but the vowels are those of the definite article. The same applies to the inseparable prepositions לְ *lə* ('to') and כְּ *kə* ('like'). With all three prepositions the הַ *h* of the definite article should *never* be written. See §15.

For 'is/are', as in nos. 4 and 5 and the following exercises, see §16.

- (c) 1. Where is the boy? The boy is in the house.  
 2. Where is the old man? The old man is there.  
 3. Where is the house? The house is near the river.  
 4. The field is near the river.  
 5. The boy and the old man are in the field.  
 6. Where is the old man? The old man is on the road.

(d) Note that Lambdin uses the symbol ˈ (= ' in transliteration) to indicate a stressed syllable if it is not the final syllable of the word (cf. 'Sounds and Spelling' 3, p. xviii). It is not actually used in Biblical Hebrew, but has been added in the Grammar as a reading aid. It will be used similarly throughout this *Key*, but students need not necessarily include it in their written exercises.

- |   |                                       |   |
|---|---------------------------------------|---|
| 1. <i>habbáyit wəhassādeh ˈēšel hannāhār.</i> | הַבַּיִת וְהַשָּׂדֶה אֶשֶׁל הַנָּהָר. | 1 |
| 2. <i>hanná'ar ˈal-hadderek.</i>              | הַנָּעַר עַל-הַדֶּרֶךְ.               | 2 |
| 3. <i>'ayyēh hanná'ar wəhazzāqēn.</i>         | אֵיךְ הַנָּעַר וְהַזָּקֵן?            | 3 |
| 4. <i>hanná'ar bassādeh.</i>                  | הַנָּעַר בַּשָּׂדֶה.                  | 4 |
| 5. <i>hannāhār ˈēšel habbáyit.</i>            | הַנָּהָר אֶשֶׁל הַבַּיִת.             | 5 |

## Lesson 2

(a) All the words in this exercise begin with one of the six 'begadkepat' letters (see 'Sounds and Spelling' 4, pp. xviii f.). The addition of לְ (lə) means that these letters now follow a vowel, so that the daghesh (§9) drops out (i.e. the spirantized form is used). Of course, if the article were included, the daghesh would reappear, but this time as an indication that the letter is doubled. It is then called *daghesh forte* ; e.g. כֹּהֵן *kōhēn*, לְכֹהֵן *ləkōhēn*, לִכְהֵן *lakkōhēn*.

לְכֹהֵן	<i>ləkōhēn</i>	לְבָבֵל	<i>ləbābel</i>
לְכֶרֶם	<i>ləkérem</i>	לְבוֹר	<i>ləbôr</i>
לְכֶלֶב	<i>ləkéleb</i>	לְבָקָר	<i>ləbaqār</i>
לְחֹרֶה	<i>lətôrāh</i>	לָגֶר	<i>ləgēr</i>
לְפָרֶשׁ	<i>ləpārāš</i>	לְפָסֵל	<i>ləpésel</i>
לְדָמָשֶׁק	<i>lədamméseq</i>	לְדֶרֶךְ	<i>lədérek</i>
לְדֹר	<i>lədôr</i>	לְגֹרָל	<i>ləgôrāl</i>
לְפָגֶר	<i>ləpéger</i>	לְפִיָּה	<i>ləpīkā</i>

(b) This exercise is designed in particular to give practice in the procedure of 'propretonic vowel reduction' (cf. 'Sounds and Spelling' 5 (a), pp. xix f.). This is when the vowel of an open syllable two places back from the tone syllable is 'reduced' to a shewa, ֶ. Students should always check to see whether this has become necessary by the addition of an ending (e.g. for the plural or for the feminine) to a noun or

adjective. Mastery of this important matter at an early stage in the study of Biblical Hebrew will save much difficulty later on.

גְּבוּלִים	<i>gəbūllim</i>	עֲנָנִים	<i>'ānānīm</i> <sup>1</sup>
רְחוֹבוֹת	<i>rəḥōbōt</i>	נְהָרוֹת	<i>nəḥārōt</i>
צְבָאוֹת	<i>ṣəbā'ōt</i>	שְׂכָנִים	<i>šəḱenīm</i>
קְהָלִים	<i>qəhālīm</i>	חֲשֵׁרוֹת	<i>ḥāšērōt</i> <sup>1</sup>

<sup>1</sup> Note that guttural letters are not followed by *a*, the 'voiced shewa', but by *ā* (less commonly *ē* or *ō*), the 'composite shewa'; cf. 'Sounds and Spelling' 6, pp. xxf.

(c)	הֶחָדָר	<i>heḥādār</i>	הָאָדָמָה	<i>hā'ādāmāh</i>
	הָעָפָר	<i>he'āpār</i>	הַחֵלֶב	<i>heḥālāb</i>
	הָאָדָם	<i>hā'ādām</i>	הַחֹקֶמָה <sup>1</sup>	<i>hahokmāh</i>
	הָרֵיב	<i>hārīb</i>	הַחֵיָל	<i>hahēkāl</i>

<sup>1</sup> In this word, as the transliteration shows, the *qāmeṣ* sign represents a short *o*, not a long *ā*. Consequently, the article is vocalized *ha-*, not *he-* (cf. §18c).

(d) In addition to the points revised in exercise (b) above, remember that in the plural the stress always moves to the final syllable. Propretonic reduction is therefore necessary for all the words in this exercise.

פְּגָרִים	<i>pəḡarīm</i>	עֲבָדִים	<i>'ābādīm</i>
שְׂקָלִים	<i>šəqālīm</i>	מַלְאָכִים	<i>məlākīm</i>
קְבָרִים	<i>qəbārīm</i>	דְּבָרִים	<i>dəbārīm</i>
יָלָדִים	<i>yəlādīm</i>	זֻקְנִים	<i>zəqenīm</i>
עֲצָמוֹת	<i>'āṣāmōt</i>	דְּרָכִים	<i>dərākīm</i>
אֲבָנִים	<i>'ābānīm</i>	נֶפֶשׁוֹת	<i>nəpāšōt</i>

נָעָרִים	<i>ne'ārīm</i>	חֲדָרִים	<i>ḥadārīm</i>
נְהָרֹחַ	<i>nehārōt</i>	חֲרָבוֹת	<i>ḥārābōt</i>

- (e) 1. אִישׁ *iš*, אֲנָשִׁים *'anāšīm*, הָאֲנָשִׁים *hā'anāšīm*, בָּאֲנָשִׁים *bā'anāšīm*  
 2. אִשָּׁה *'iššāh*, נָשִׁים *nāšīm*, נְשִׁים *hannāšīm*, בְּנָשִׁים *bannāšīm*  
 3. מֶלֶךְ *mēlek*, מַלְכִּים *mālākīm*, עַל־הַמַּלְכִּים *'al-hammālākīm*  
 4. זָקֵן *zāqēn*, זְקֵנִים *zəqēnīm*, עַל־הַזְקֵנִים *'al-hazzəqēnīm*  
 5. בַּיִת *bāyit*, בָּתִּים *bāttīm*, אֶצֶל הַבָּתִּים *'ešel habbāttīm*  
 6. סֵפֶר *sēper*, סִפָּרִים *səpārīm*, בְּסִפָּרִים *bassəpārīm*  
 7. עִיר *'ir*, עָרִים *'ārīm*, בְּעָרִים *be'ārīm*.

Note that numbers 1, 2, 5 and 7 involve the use of nouns whose plurals are irregular.

They are all very common words, however, and are therefore worth learning thoroughly. בָּתִּים *bāttīm* is especially curious: the doubling of the *t* means that the first syllable must be closed. Now, there is a general and important rule in Hebrew that unstressed closed syllables must have a short vowel. Quite exceptionally, however, בָּתִּים *bāttīm* has a long vowel, and consequently it is marked with metheg (cf. §11).

- (f) 1. The men are in the city.  
 2. The women are in the house.  
 3. The king and the servants are in the palace.  
 4. The books are in the house.  
 5. Where are the young men? The young men are in the field.  
 6. Where are the houses? The houses are in the city.  
 7. Where are the rivers? The rivers are there.  
 8. The cities are there and (*or* but<sup>1</sup>) the road is here.

<sup>1</sup>The conjunction ׀ *wə* means 'and' or 'but' according to the sense required by the context.

- (g) 1. *hā'ānāšim wəhannāšim bā'ir*. 1 האנשים והנשים בעיר.
2. *hammélek bahēkal*. 2 המלך בהיכל.
3. *hannāšim pōh*. 3 הנשים פה.
4. *'ēpōh (or 'ayyēh) hannə'ārīm* 4 איפה (איה) הנערים  
*wəhā'ābādīm ?* והעבדים ?
5. *hassəpārīm bā'ir*. 5 הספרים בעיר.
6. *he'ārīm 'ēšel hannəhārōt*. 6 הערים אצל הנְהָרוֹת<sup>1</sup>

<sup>1</sup> Note that although נָהָר *nāhār*, 'river', is a masculine noun, it has a plural in נְהָרוֹת *-ōt*. Lambdin does not state this in the Lesson or Vocabulary, but see exercise (b).

מָקוֹם *māqōm*, 'place', is another noun of the same sort. Conversely, the feminine noun עִיר *'ir*, 'city', goes עָרִים *'ārīm* in the plural. Students will find it helpful to remember that information of this sort is included in the Hebrew-English glossary at the end of the Grammar, but *not* in the English-Hebrew glossary. Lambdin indicates the gender of nouns only when their gender is not what their form would suggest; i.e. nouns ending in *-āh*, *-et*, and *-at* are assumed to be feminine unless otherwise stated, and all others (including those ending in *-eh*) are assumed to be masculine unless otherwise stated; see §12.

## Lesson 3

- (a) קדוֹשׁ *qādōš*, קדוֹשָׁה *qədōšāh*, קדוֹשִׁים *qədōšīm*, קדוֹשׁוֹת *qədōšōt*  
 רחוק *rāhōq*, רחוקה *rəhōqāh*, רחוקים *rəhōqīm*, רחוקות *rəhōqōt*  
 קרוב *qārōb*, קרובה *qərōbāh*, קרובים *qərōbīm*, קרובות *qərōbōt*  
 כבוד *kābēd*, כבודה *kəbēdāh*, כבודים *kəbēdīm*, כבודות *kəbēdōt*  
 צמא *sāmē'*, צמאה *səmē'āh*, צמאים *səmē'īm*, צמאות *səmē'ōt*  
 שלם *šālem*, שלמה *šəlemāh*, שלמים *šəlemīm*, שלמות *šəlemōt*
- (b) 1. האיש הטוב *hā'īš haṭṭōb*, האיש הקטן *hā'īš haqqāṭōn*, האיש הרע *hā'īš hārā'*  
 2. העיר הגדולה *hā'īr haggədōlāh*,<sup>1</sup> העיר הקטנה *hā'īr haqqəṭannāh*,  
 העיר הרעה *hā'īr hārā'āh*  
 3. האשה היפה <sup>2</sup> *hā'īššāh hayyāpāh*, האשה הקטנה *hā'īššāh haqqəṭannāh*,  
 האשה הטובה *hā'īššāh haṭṭōbāh*  
 4. ילד טוב *yēled ṭōb*, עיר גדולה *īr gədōlāh*, שדה קטן *sādeh qāṭōn*,  
 בית גדול *bāyit gādōl*  
 5. אצל העיר הגדולה *bā'īr haggədōlāh*,<sup>3</sup> בעיר הגדולה *bā'īr*, בעיר *īr*  
 אצל העיר הגדולה *ēšel hā'īr haggədōlāh*  
 6. אצל הנָהָר הגדול *ēšel hannāhār*, בהיכל הגדול *bahēkāl haggādōl*,  
 הגדול *haggādōl*

7. עָרִים *ʿarīm*, הָעָרִים *he-ʿarīm*, בְּעָרִים *be-ʿarīm*, הַגְּדֹלֹת *be-ʿarīm haggədōlōt* <sup>4</sup>
8. אָנָשִׁים *ʾanāšīm*, הָאָנָשִׁים *hā-ʾanāšīm*, הָאָנָשִׁים הָרַעִים *hā-ʾanāšīm hārāʾīm*,  
בָּאָנָשִׁים הָרַעִים *bā-ʾanāšīm hārāʾīm*
9. נָשִׁים *nāšīm*, הַנָּשִׁים *hannāšīm*, עַל־הַנָּשִׁים הָרַעוֹת *ʿal-hannāšīm hārāʾōt*
10. אֶרֶץ *ʾeres*, <sup>5</sup> הָאֶרֶץ *hā-ʾeres*, הָאֶרֶץ הַגְּדֹלָה *hā-ʾeres haggədōlāh*

<sup>1</sup> See p. 13, middle.

<sup>2</sup> See the last examples in §22.

<sup>3</sup> Note that the adjective agrees with the noun in having the definite article but that the inseparable preposition **ב** *b* is not repeated.

<sup>4</sup> Students should be sure that they fully understand each progressive step in this question and the next one.

<sup>5</sup> See the list at the bottom of p. 12, the first three words of which are all extremely common.

(c) 1. The woman is very wicked.

2. He is handsome.

3. The man and the woman are very beautiful.<sup>1</sup>

4. Where are the good men? The good men are in the small city.

5. Where is the wicked young man? He is in the big house.

6. Where is the king? He is in the big palace.

7. Who is good? The beautiful woman is good.<sup>2</sup>

8. The word (*or* thing) is very good.

9. The famine is severe (*literally* 'great') in the city.

10. The servants are very wicked.
11. The elders are near the house.
12. The small cities are near the great river.

<sup>1</sup> When an adjective qualifies two nouns of which one is masculine and the other feminine, it always agrees with the masculine noun so far as gender is concerned. Naturally, it is also plural in number.

<sup>2</sup> The presence or absence of the article leaves no doubt as to which adjective is being used attributively and which predicatively.

- |  |   |   |
|--|---|---|
| (d) 1. <i>hannāšim yāpōt mē'ōd.</i>          | הַנָּשִׁים יְפוֹת מְאֹד.                | 1 |
| 2. <i>hā'ir gəḏōlāh mē'ōd.</i>               | הָעִיר גְּדוֹלָה מְאֹד.                 | 2 |
| 3. <i>habbāyit 'ēšel sādēh qāṭōn.</i>        | הַבַּיִת אֶשֶׁל שָׂדֶה קָטָן.           | 3 |
| 4. <i>hā'ānāšim wəhannāšim 'al-hadderek.</i> | הָאָנָשִׁים וְהַנָּשִׁים עַל-הַדֶּרֶךְ. | 4 |
| 5. <i>habbāttim haggəḏōlim bā'ir.</i>        | הַבָּתִּים הַגְּדוֹלִים בָּעִיר.        | 5 |
| 6. <i>hannāšim rā'ōt.</i>                    | הַנָּשִׁים רְעוּת. <sup>1</sup>         | 6 |
| 7. <i>haddābār qāṭōn.</i>                    | הַדָּבָר קָטָן.                         | 7 |
| 8. <i>haggān haqqāṭōn 'ēšel hadderek.</i>    | הַגָּן הַקָּטָן אֶשֶׁל הַדֶּרֶךְ.       | 8 |

<sup>1</sup> Remember that an adjective must agree with the number *and* gender of its noun, and that the latter cannot always be told at a glance from the ending. Thus *nāšim* נָשִׁים is still feminine, despite having a masculine looking ending. The result is that adjectives do not always 'rhyme' with their noun; see further note 1 to exercise (g) of Lesson 2.



## Lesson 4

(a)	ספרים	<i>sōp̄arīm</i>	גנבים	<i>gannābīm</i>
	מועדים	<i>mō'ādīm</i>	שלחנות	<i>šulḥānōt</i>
	מטבחים	<i>miṣkānīm</i>	מקדשים	<i>miqdašīm</i>

Some students may find it helpful mentally to divide the nouns in this exercise (as in §25) into two classes. The first two nouns in the left hand column have in the singular the form of the active participle ( $\bar{o} - \bar{e}$ ), and they decline like it (pretonic reduction). The remainder form their plurals along the same lines as nouns studied earlier once the overriding rules are remembered (i) that an unstressed closed syllable must have a short vowel (see the note to Lesson 2, exercise (e)), and so cannot be reduced to Shewa (ə), and (ii) that an unchangeably long vowel cannot be reduced to Shewa.

- (b) 1. חספס ישב *haṣṣōp̄et yōšēb*  
 2. המלך כותב *hammélek kōtēb*  
 3. הילד חולך *hayyéled hōlēk*  
 4. האשה נותנת *hā'issāh nōtēnet*  
 5. המלך חולך *hammal'āk hōlēk*  
 6. האיש נותן *hā'is nōtēn*

7. הַעֲבֹד אֶכֶל *hā'ēbed 'ōkēl*  
 8. הָאִשָּׁה הַלֹּכֶת *hā'issāh hōlēket*

<sup>1</sup> Note the spelling. When the vowel point *hōlem* and the diacritical point above the *š* come in the same place, they coalesce. (Contrast שָׁפֶט *šōpēṭ*, where the *hōlem* follows the *š*.) In some printed forms of the Hebrew Bible, however, this spelling is not followed, the two dots being included side by side.

- (c) 1. הַשֹּׁפֵטִים יֹשְׁבִים *haššōpəṭīm yōšəbīm*  
 2. הַמְּלָכִים כֹּתְבִים *hammalākīm kōṭəbīm*  
 3. הַיָּלָדִים<sup>1</sup> הֹלְכִים *haylādīm hōləkīm*  
 4. הַנָּשִׁים נֹתְנֹת *hannāšīm nōṭənōṭ*  
 5. הַמַּלְאָכִים הֹלְכִים *hammal'ākīm hōləkīm*  
 6. הָאָנָשִׁים נֹתְנִים *hā'anāšīm nōṭənīm*  
 7. הַעֲבָדִים אֹכְלִים *hā'əbādīm 'ōkəlīm*  
 8. הַנָּשִׁים הֹלְכֹת *hannāšīm hōləkōṭ*

<sup>1</sup> Cf. the first part of §21.

- (d) 1. הַשֹּׁפֵט הַיָּשֵׁב *haššōpēṭ hayyōšēb*  
 2. הַמֶּלֶךְ הַכֹּתֵב *hammélek hakkōṭēb*  
 3. הַיָּלֵד הַחֹלֵק *hayyéled hahōlēk*  
 4. הָאִשָּׁה הַנֹּתֶנֶת *hā'issāh hannōṭénet*  
 5. הַמַּלְאָךְ הַחֹלֵק *hammal'āk hahōlēk*  
 6. הָאִישׁ הַנֹּתֵן *hā'īš hannōṭēn*  
 7. הַעֲבֹד הָאֹכֵל *hā'ēbed hā'ōkēl*  
 8. הָאִשָּׁה הַחֹלֶקֶת *hā'issāh hahōlēket*

- (e) 1. The judge is giving the book to the man.  
 2. The woman is sitting and eating in the house.  
 3. The men are going to the big palace (or temple).  
 4. The king is sitting and writing in the book.  
 5. The messengers are going to the palace.  
 6. The matter is evil<sup>1</sup> in the opinion of the people.  
 7. The young men are going to the river.  
 8. The king is sitting on the throne in the palace.  
 9. The people are dwelling in the large land.  
 10. The man and the woman are dwelling<sup>2</sup> in the wicked city.  
 11. The judges are going to the river.  
 12. The boys are sitting beside the small river.  
 13. He is writing the words on the book.  
 14. Where are the women sitting?  
 15. The servants are good in the eyes of the king.

<sup>1</sup> Note the word order in the Hebrew, perhaps to give added emphasis to רע *ra'*, 'evil'.

<sup>2</sup> See note 1 to exercise (c) of Lesson 3.

- (f) 1. *haylādīm hōlākīm 'el-hā'ir.* הַיָּלָדִים הֹלְכִים אֶל־הָעִיר 1  
 2. הַעֲבָדִים יֹשְׁבִים אֶת־הַבָּתִּים הַקְּטָנִים 2  
 3. *hā'ābādīm yōšəbīm 'ēšēl habbātīm haqqəṭannīm.* הַיָּלָד נָחַן אֶת־הַבָּתִּים לְאִישׁ. 3  
 4. *hā'ir wəhā'issāh yōšəbīm baggān.* הָאִישׁ וְהָאִשָּׁה יֹשְׁבִים בְּגֶן. 4  
 5. הָאֲנָשִׁים נֹתְנִים אֶת־הַשִּׁדָּה הַקָּטָן וְאֶת־הַגָּן לְשָׂלָה. 5  
 6. *hā'ām yōšəb bə'ēreš ṭōbāh.* הָעָם יֹשֵׁב בְּאֶרֶץ טֹבָה. 6

<sup>1</sup> In §27 Lambdin says that 'רַבִּים may be repeated before each member of a compound object'. Students are advised to regard this as a rule at this stage of their work.

<sup>2</sup> Being a collective noun, אָמָּה *hā'ām*, 'the people', may also be followed by a plural verb, in this case יִשְׁבּוּ *yōšəbīm*. As a rule of thumb, 'people' in the sense of nation should be followed by the singular, and 'people' thought of as a collection of individuals should be followed by the plural.

## Lesson 5

(a)	בְּמַלְכִים	<i>bimlākīm</i>	בְּמַמְלָכִים	<i>bamməlakīm</i> <sup>1</sup>
	בִּילָדִים	<i>bīlādīm</i>	בַּיָּלָדִים	<i>baylādīm</i>
	בַּחֲדָרִים	<i>bahādārīm</i>	בַּחֲדָרִים	<i>bahādārīm</i> <sup>2</sup>
	בְּעֲבָדִים	<i>ba'ābādīm</i>	בְּעֲבָדִים	<i>bā'ābādīm</i>
	בְּדֹרָכִים	<i>bīdrākīm</i>	בְּדֹרָכִים	<i>baddərākīm</i>
	בְּאַדְמָה	<i>ba'ādāmāh</i>	בְּאַדְמָה	<i>bā'ādāmāh</i>
	בְּעָרִים	<i>bə'ārīm</i>	בְּעָרִים	<i>be'ārīm</i>
	בְּנֻעָרִים	<i>bin'ārīm</i>	בְּנֻעָרִים	<i>bannə'ārīm</i>
	בְּאַנְיָה	<i>bo'ōnīyāh</i>	בְּאַנְיָה	<i>bā'ōnīyāh</i> <sup>3</sup>

<sup>1</sup> Lambdin's rule stated in §21 is not so absolute as at first appears. The plural of מֶלֶךְ *mélek* with the article, for instance, is always מְמַלְכִים *hamməlakīm*.

<sup>2</sup> Students should ensure that they understand why the two forms are the same in this example; compare §§18c and 29c. The correct translation into English will depend on the context in which the word is used.

<sup>3</sup> These two forms appear to be alike, but of course the initial *qāmeṣ* is different in each case, the first being *qāmeṣ ḥāṭūp̄*. This is one of the rare occasions when a *metheg* may be correctly used in both cases, so that it does not help to distinguish

between the two (cf. § 11, 3). Once again, the context will usually make clear which is intended.

- (b) 1. טֹב מִהַיְלֵד *tōb mēhayyéled*  
 2. גָּדוֹל מִהַבַּיִת *gādōl mēhabbayit*  
 3. גָּדוֹל מִהַנָּהָר *gādōl mēhannāhār*  
 4. קָטָן מִשְׁדָּדֵה *qāṭōn miššādeh*  
 5. רַע מִהָאָנָשִׁים *ra' mēhā'ānāšim*  
 6. יָקָר מִזָּהָב *yāqār mizzāhāb*  
 7. יָשָׁר מִהַמֶּלֶךְ *yāšār mēhammélek*

<sup>1</sup> Or מִן־הַיְלֵד *min-hayyéled*. The same alternative is possible for the other phrases in this exercise except for nos. 4 and 6, in which there is no definite article.

<sup>2</sup> The doubling of the first consonant of the noun is to be explained by the 'assimilation' to it of the *n* of מִן *min*. This happens regularly in Hebrew when a *nūn* occurs at the end of a short, closed syllable; \**minsādeh* becomes *miššādeh*. Forms of מִן *min* with the article exhibit an extension of this same rule: because the *h* cannot be doubled, the vowel in front of it is lengthened to make up for it ('compensatory lengthening'), i.e. from מִן *min* to מֵ *mē*.

- (c) 1. הַיְלֵד בַּשָּׂדֶה הַגָּדוֹל *hayyéled baššādeh haggādōl*  
 הַיְלֵד אֲשֶׁר בַּשָּׂדֶה הַגָּדוֹל *hayyéled 'āšer baššādeh haggādōl*  
 2. הַדְּבָרִים בַּסֵּפֶר *haddəbārīm bassēper*  
 הַדְּבָרִים אֲשֶׁר בַּסֵּפֶר *haddəbārīm 'āšer bassēper*  
 3. הָאִשָּׁה עַל־הַדֶּרֶךְ *hā'issāh 'al-hadderek*  
 הָאִשָּׁה אֲשֶׁר עַל־הַדֶּרֶךְ *hā'issāh 'āšer 'al-hadderek*  
 4. הַזָּהָב בַּהֶקֶל *hazzāhāb bahēkāl*  
 הַזָּהָב אֲשֶׁר בַּהֶקֶל *hazzāhāb 'āšer bahēkāl*

5. חֶכְמָה בְּכִיחַ *hakkéseḇ babbáyit*  
 חֶכְמָה אֲשֶׁר בְּכִיחַ *hakkéseḇ 'āšer babbáyit*

- (d) 1. Wisdom is more precious than gold.  
 2. The work is too hard for the men.  
 3. The slaves are more just than the kings.  
 4. David is very just.  
 5. He gives wisdom to the king who is sitting on the throne.  
 6. The words which are in the book are evil.  
 7. Wisdom is better than silver.  
 8. The men are just.  
 9. David and the men are dwelling in Jerusalem.  
 10. Who is more righteous than Samuel?  
 11. The advice is very bad.  
 12. Where are the just and righteous men<sup>1</sup>?

<sup>1</sup> The noun is not expressed. The translation has to be deduced from the fact that the adjectives are in the masculine plural state; 'people', or simply 'ones', are acceptable alternatives.

- (e) 1. *hammélek nōtēn 'et-hazzāhāb* חֶכְמָה נָתַן מֶלֶךְ  
*wə't-hakkéseḇ lā'ānāšim* וְחֶכְמָה לְאָנָשִׁים  
*'āšer bahēkāl.* אֲשֶׁר בְּחֵכֶל.  
 2. *yəqārāh hokmāh mikkéseḇ.* יִקְרֶה חֶכְמָה מִכְּסֵּף.  
 3. *hammal'ākīm 'āšer bīrūšalāim* מַלְאָכִים אֲשֶׁר בִּירוּשָׁלַם  
*rā'īm mə'ōd.* רָעִים מְאֹד.  
 4. *šəmū'el wəḏāwīd yašārīm* שְׁמוּאֵל וְדָוִד יֶשְׁרִים  
*wəšaddīqīm.* וְשֹׁדְדִים.  
 5. *qāšāh hā'ābōdāh mēhayyéled.* קָשָׁה הָעֲבֹדָה מִתְּלִיד.

6. *gādōl haššādeh mēhaggān*

*’āšer ’ēšel habbayit.*

7. *rā’im haššōpā’im mēhammālākīm.*

6 גדול השדה מהגגן

אשר אצל הבית.

7 רעים השופטים מהממלכים.



## Lesson 6

(a) This exercise and the following one are designed to test knowledge of participles in which the presence of a guttural letter affects the vocalization (§35). Verbs of this type (and others like them to be encountered hereafter) have traditionally been called 'weak verbs', although many labour under the mistaken impression that they are 'irregular'. Since many of the commonest verbs come into this category, it is a great advantage of Lambdin's Grammar that he introduces these verbs early on so that students quickly become familiar with the commonest items of Biblical Hebrew vocabulary. Earlier grammars often left them until the end. Another advantage of the present arrangement is that students should learn to appreciate sooner that very often the so-called 'irregularities' of these verbs are nothing other than the direct application of rules which are already familiar. For instance, the form שָׁאֵל *šō'āl* should cause no surprise, for we have already learnt that under a guttural letter a Shewa א regularly becomes a 'composite Shewa' (or 'reduced vowel'), usually אָ ; cf. §6 (pp. xx-xxi) and plural forms such as עֲבָדִים ' *ʿabādīm* . Students are thus strongly advised as they go along to work out as far as possible where these changes are conforming to such recognizable principles. This will not only help memorization (since one can predict what the form ought to be) but will also lay the groundwork for much of the work on the verbs which is to follow, where the same principles will recur time and time again.

- |    |                     |                         |
|----|---------------------|-------------------------|
| 1. | הַזָּקֵן יָצָא      | <i>hazzāqēn yōṣē'</i>   |
| 2. | הַיָּשָׁה נֹתֶאֱת   | <i>hā'issāh nōṭá'at</i> |
| 3. | הַשָּׂפֶת שְׁלֵחַהּ | <i>haššōpēṭ šōlē'h</i>  |
| 4. | הָעָם צֵעֵק         | <i>hā'am šō'eq</i>      |
| 5. | הָעֶבֶד יָצָא       | <i>hā'ēbed yōṣē'</i>    |

<sup>1</sup> This is the first example in an exercise of the so-called *pátaḥ furtivum* (furtive *pátaḥ*) or 'glide vowel'; cf. 'Sounds and Spelling' §6, p. xxi, and §10 (4), p. xxvii. When a strong guttural letter, such as פּ *h* or ע ' , comes at the end of a word and is preceded by any long vowel except *qāmeṣ* , the *pátaḥ* is added as an aid to pronunciation. It is placed under the guttural letter, but is pronounced before it.

- |     |    |                        |                           |
|-----|----|------------------------|---------------------------|
| (b) | 1. | הַזָּקֵנִים יָצְאוּ    | <i>hazzāqēnīm yōṣə'īm</i> |
|     | 2. | הַיָּשִׁים נֹתְעֹת     | <i>hannāšīm nōṭə'ōt</i>   |
|     | 3. | הַשָּׂפֶתִים שְׁלֵחִים | <i>haššōpəṭīm šōlēhīm</i> |
|     | 4. | הָעַמִּים צֵעִים       | <i>hā'amīm šō'āqīm</i>    |
|     | 5. | הָעֲבָדִים יָצְאוּ     | <i>hā'ābādīm yōṣə'īm</i>  |

- (c)
1. The men are planting many trees on the mountain.
  2. The young man is sitting under the tree (which is) in the garden.
  3. The trees which are in the mountains are bigger than the trees which are near the river.
  4. Many peoples dwell in the land because the land is very good.
  5. The people are crying out<sup>1</sup> with a loud (literally, 'great') voice because the work is very hard.
  6. Who is leaving<sup>2</sup> the wicked city?
  7. The words are evil in the eyes of the just king.
  8. The woman is going out of the house.
  9. The servants are planting a small vineyard near the field.

<sup>1</sup> Cf. note 2 to exercise (f) of Lesson 4.

<sup>2</sup> יָצָא *yōṣē'* is often best translated 'leaving' in English. However, it is as well to bear in mind the more literal meaning 'go forth', as then one is more likely to remember that it must be followed by מִן *min*, 'from', rather than a direct object.

- |  |   |   |
|--|---|---|
| (d) 1. <i>hammélek šōlēḥ 'et-hammal'ākīm</i> | הַמֶּלֶךְ שֹׁלֵחַ אֶת־הַמַּלְאָכִים                   | 1 |
| <i>'et-haššōpeṭ 'āšer bā'īr.</i>             | אֶת־הַשֹּׁפֵט אֲשֶׁר בְּעִיר.                         |   |
| 2. <i>hā'ām yōṣe'īm mīrūšālāim</i>           | הָעָם יֹצְאִים מִירוּשָׁלַם                           | 2 |
| <i>kī hārā'āb gādōl mē'ōd.</i>               | כִּי תָרַעַב גָּדוֹל <sup>2</sup> מְאֹד.              |   |
| 3. <i>mī šō'eq babbāyit.</i>                 | מִי צֵעֵק בְּבֵית.                                    | 3 |
| 4. <i>hakkérem wəhaggān 'ēšel habbāyit.</i>  | הַכֶּרֶם וְהַגָּן אֶשֶׁל הַבֵּית.                     | 4 |
| 5. <i>hū' yōšēb tāḥat 'eš gādōl.</i>         | הוּא יֹשֵׁב תַּחַת עֵץ גָּדוֹל.                       | 5 |
| 6. <i>ṭōbīm hā'ānāšīm</i>                    | טוֹבִים הָאָנָשִׁים וְהַעֲבָדִים <sup>3</sup> רָעִים. | 6 |
| <i>wəhā'ābādīm rā'īm.</i>                    |   |   |
| 7. <i>ṭōbīm hā'ābādīm mēhammal'ākīm.</i>     | טוֹבִים הַעֲבָדִים מִהַמַּלְאָכִים.                   | 7 |

<sup>1</sup> Cf. §30c.

<sup>2</sup> כָּבֵד *kābēd*, literally 'heavy', would be a more idiomatic adjective to use with 'famine', but Lambdin does not introduce it until later.

<sup>3</sup>In most cases the conjunction ׀ *wə* is sufficient as a translation of 'but', since the context will make clear that a contrast is intended. The variations in word order which Hebrew permits may also help to bring this out; thus in the present example 'men' and 'servants' have been juxtaposed in a way which is not possible in English.

## Lesson 7

(a) The forms of the pronominal suffixes which are introduced in this Lesson and tested in this exercise will crop up again in many different situations later on in the grammar. They are therefore worth mastering thoroughly as soon as possible.

- |   |                                |    |
|---|--------------------------------|----|
| 1. <i>yēš lī bāyit (gan, šādeh, kérem)</i>        | יש לי ג'יח (גן, שדה, כרם)      | 1  |
| 2. <i>'ēn lāh 'īs ('ābādīm, késep, sēpārīm)</i>   | אין לה איש (עבדים, כסף, ספרים) | 2  |
| 3. <i>'ēn lānū mélek (šōpēt, 'ir, gəmallīm)</i>   | אין לנו מלך (שופט, עיר, נסלים) | 3  |
| 4. <i>'ēn 'issāh lā'īs</i>                        | אין אישה לאיש                  | 4  |
| 5. <i>yēš lāhem šō'n (gəmallīm, zāhāb, késep)</i> | יש להם צאן (נסלים, זקב, כסף)   | 5  |
| 6. <i>'ēn 'ešīm bāhār</i>                         | אין עצים בקר                   | 6  |
| 7. <i>yēš bātīm rabbīm bā'ir</i>                  | יש בתיים רבים בעיר             | 7  |
| 8. <i>yēš pōh mal'ākīm rabbīm</i>                 | יש פה מלאכים רבים              | 8  |
| 9. <i>hū' šōlēh 'ōtānū</i>                        | הוא שלח אותנו                  | 9  |
| 10. <i>hū' kōtēb lānū</i>                         | הוא כתב לנו                    | 10 |
| 11. <i>hū' nōtēn lānū lēhem</i>                   | הוא נתן לנו לחם                | 11 |
| 12. <i>hū' yōšēb bō</i>                           | הוא יושב בו                    | 12 |
| 13. <i>hī' šōlāhat 'ōtām</i>                      | היא שלחה אותם                  | 13 |
| 14. <i>hī' nōtā'at 'ōtō lāhem</i>                 | היא נתנה אותו להם              | 14 |

*Note on word order.* There are aspects of word order in this chapter which may appear puzzling at first sight. Generally speaking, the indirect object follows the direct object, e.g.

הָאִישׁ נָתַן אֶת-הַסֵּפֶר לַבֵּן      *hā'īś nōtēn 'et-hassēper layyēled*

The man is giving the book to the boy.

However, if the indirect object is expressed pronominally (i.e. לוֹ *lō* with a suffix), then it immediately follows the verb (preceding even the subject in cases where the sentence order is verb-subject), e.g.

הָאִישׁ נָתַן לוֹ אֶת-הַסֵּפֶר      *hā'īś nōtēn lō 'et-hassēper*

The man is giving the book to him.

Similarly, with the possessive use of *yēś* and *'ēn* it is usual for the element introduced by לוֹ *lō* (i.e. the possessor) to precede the object possessed. Thus, when preparing an English sentence such as 'I have a book' for translation into Hebrew, it should be done in the order, 'There is to me a book' = *yēś lī sēper* ; or again, 'The man has no bread' = 'There is not to the man bread' = *'ēn lā'īś lēhem*.

Make sure that the word order of the examples given by Lambdin on pp. 30-31 and in this exercise is clear.

- (b) 1. There is no one (*or* no man) sitting on the throne.
2. There is a book there.
3. There is no just judge in the city.
4. The messengers are coming down from the mountain because there is no food for them there.
5. The rich are giving bread to the poor who live there.
6. The men are leaving the city and going to the mountain.
7. The women are leaving the city and going down to the river.
8. We have a large house and a small garden.
9. Who are the men who are going to the city?

10. The boys are sitting and eating in the vineyard.

11. He is very rich. He has silver and gold.

- |        |  |   |   |
|--------|--|---|---|
| (c) 1. | ' <i>ên lammélek 'ir wə'ên lô 'éres.</i>   | 1 | אין לעלד עיר ואין לו ארץ.   |
| 2.     | ' <i>ayyēh yōšəbīm wə'ōkəlīm<br/>hannə'ārīm.</i>   | 2 | איה ישיבים ואכלים הנערים.   |
| 3.     | <i>yēš lā'āsīrīm léhem<br/>wəladdallīm 'ên léhem.</i>  | 3 | יש לעשירים להם<br>ולדללים <sup>1</sup> אין להם.                                 |
| 4.     | <i>haddallīm šō'āqīm kī 'ên lāhem<br/>léhem.</i>   | 4 | הדלים צעקים כי אין להם<br>להם.  |
| 5.     | <i>haššōpəṯīm šōləhīm 'et-hassəpārīm<br/>'el-hammélek kī yēš bāhem<br/>dəbārīm ṭōbīm rabbīm.</i> | 5 | השופטים שלחים את-<br>הספרים אל-המלך <sup>2</sup> כי יש בהם<br>דברים טובים רבים. |
| 6.     | <i>hammélek šōlēh 'ōtī<br/>'el-haššōpəṯ kī yēš lô dābār qāseh.</i>                               | 6 | המלך שלח אחי אל-השופט<br>כי יש לו דבר קשה.                                      |
| 7.     | <i>yēš gəmallīm rabbīm pōh.</i>  | 7 | יש גמלים רבים פה.   |

<sup>1</sup> See note 3 to exercise (d) of Lesson 6.

<sup>2</sup> There are two words in Hebrew which may be used to render the preposition 'to' -- ל and אל- 'el-. They are not rigidly distinguished, but the following division will serve as a rough rule of thumb: verbs of motion and verbs of speech should be followed by אל- 'el- ('he went to'; 'he said to', etc.). ל, on the other hand, is used to express the indirect object ('he gave [to] me', etc.).

## Lesson 8

- (a) 1.      הָרֶעֱב הָאֵב      *hārā'āb hazzeh*  
          2.      הַבָּתִּים הָאֵלֶּה      *habbātīm hā'ēlleh*  
          3.      הָעִיר הַזֶּה      *hā'ir hahī'*  
          4.      הַכֶּסֶּף הָזֶה      *hakkésep hazzeh*  
          5.      הָעֲבֹדָה הַזֶּה      *hā'ābōdāh hahī'*  
          6.      הָעֵשָׂה הַזֹּאת      *hā'ēsāh hazzō't*  
          7.      הָעָרִים הָאֵלֶּה      *he'ārīm hā'ēlleh*  
          8.      הַחָרִים הָאֵלֶּה      *hehārīm hā'ēlleh*  
          9.      הָעַמִּים הָאֵלֶּה<sup>1</sup>      *hā'ammīm hāhēm*

<sup>1</sup> Note that before הֵם *hēm* and הֵנָּה *hēnnāh* the definite article is pointed הָ *hā*. This is an exception to the rule stated in §18c.

- (b) 1.      זֶה הָרֶעֱב      *zeh hārā'āb*  
          2.      אֵלֶּה הַבָּתִּים      *'ēlleh habbātīm*  
          3.      הִיא הָעִיר      *hī' hā'ir*  
          4.      זֶה הַכֶּסֶּף      *zeh hakkésep*  
          5.      הִיא הָעֲבֹדָה      *hī' hā'ābōdāh*  
          6.      זֹאת הָעֵשָׂה      *zō't hā'ēsāh*  
          7.      אֵלֶּה הָעָרִים      *'ēlleh he'ārīm*

8. אֱלֹהֵי הַהָרִים *'ēlleh hehārīm*  
 9. הֵם הָעַמִּים *hēm hā'ammīm*

- (c) 1. This prophet is poor and he has no food.  
 2. These men are going up to the mountains.  
 3. The just prophets walk in righteousness.  
 4. Understanding and wisdom are better than gold.  
 5. The fire is falling upon the house which is near the palace.  
 6. The men are building a large house in that city.  
 7. The people are wicked because they have no understanding.  
 8. He is sending us a righteous prophet.  
 9. There is no king in Jerusalem.

- |        |  |   |                                    |
|--------|--|---|------------------------------------|
| (d) 1. | <i>lī haggəmallīm hā'ēlleh</i>         | 1 | לִי הַגִּמְלִים הָאֵלֹהִי          |
|        | <i>wəhaggəmallīm hāhēm ləkā.</i>       |   | וְהַגִּמְלִים הָהֵם לְךָ.          |
| 2.     | <i>'ēn ləkā bīnāh.</i>                 | 2 | אֵין לְךָ בִּינָה.                 |
| 3.     | <i>hū' 'ōleh 'el-habbāqār 'āšer</i>    | 3 | הוּא עֹלֶה אֶל-הַבִּקְרָא אֲשֶׁר   |
|        | <i>behārīm.</i>                        |   | בְּהָרִים.                         |
| 4.     | <i>hī' nōpēlet.</i>                    | 4 | הִיא נֹפֶלֶת.                      |
| 5.     | <i>haylādīm bōnīm báyit qāṭōn</i>      | 5 | הַיְלָדִים בּוֹנִים בַּיִת קָטָן   |
|        | <i>'ēšel haggān.</i>                   |   | אֶצֶל הַגָּן.                      |
| 6.     | <i>hā'ām yōšəbīm bā'āreš hazzō't</i>   | 6 | הָעָם יֹשְׁבִים בְּאֶרֶץ הַזֹּאת   |
|        | <i>kī hī' gəḏōlāh wəyāpāh.</i>         |   | כִּי הִיא גְדוֹלָה וְיָפֶה.        |
| 7.     | <i>hū' nōtēn 'ēš 'al-hā'ir hārā'āh</i> | 7 | הוּא נֹתֵן אֵשׁ עַל-הָעִיר הָרָאָה |
|        | <i>hahf'.</i>                          |   | הַחֵף.                             |



Lesson 9

(a) It hardly needs saying that complete familiarity with the scheme of the perfect is vital for continuing successfully with the study of Hebrew. By way of encouragement it may be noted that the same endings are also used for the perfect tense of all the 'derived verbs' which follow in Lessons 37-51.

יָרַד	<i>yārād</i>	יָשַׁב	<i>yāšab</i>	זָכַר	<i>zākar</i>
יָרַדָּה	<i>yārādāh</i>	יָשַׁבָּה	<i>yāšabāh</i>	זָכַרָּה	<i>zākārāh</i>
יָרַדְתָּ	<i>yārādtā</i>	יָשַׁבְתָּ	<i>yāšabtā</i>	זָכַרְתָּ	<i>zākārtā</i>
יָרַדְתָּ	<i>yārādt</i>	יָשַׁבְתָּ	<i>yāšabt</i>	זָכַרְתָּ	<i>zākārt</i>
יָרַדְתִּי	<i>yārādti</i>	יָשַׁבְתִּי	<i>yāšabtī</i>	זָכַרְתִּי	<i>zākārtī</i>
יָרַדוּ	<i>yārādū</i>	יָשַׁבוּ	<i>yāšabū</i>	זָכְרוּ	<i>zākārū</i>
יָרַדְתֶּם	<i>yārādtem</i>	יָשַׁבְתֶּם	<i>yāšabtem</i>	זָכַרְתֶּם	<i>zākartem</i>
יָרַדְתֶּן	<i>yārādten</i>	יָשַׁבְתֶּן	<i>yāšabten</i>	זָכַרְתֶּן	<i>zākarten</i>
יָרַדְנוּ	<i>yārādnū</i>	יָשַׁבְנוּ	<i>yāšabnū</i>	זָכְרְנוּ	<i>zākārnū</i>

- (b) 1.           זָהָב וְכֶסֶף<sup>1</sup>           *zāhāb wākésep*  
2.           חֻכְמָה וּבִינָה<sup>2</sup>           *hokmāhūbīnāh*  
3.           עֵצָה וְעִבּוּדָה           *'eśāh wa'ābōdāh*  
4.           צֶאֱן וּבָקָר           *šō'n ūbāqār*

- |    |                  |                          |
|----|------------------|--------------------------|
| 5. | עבדים וגלים      | 'ābādīm ūgəmallīm ;      |
|    | גלים ועבדים      | gəmallīm wa'ābādīm       |
| 6. | איש גדול ועשיר   | 'īš gādōl wə'āsīr        |
| 7. | אשה דלה וקטנה    | 'īssāh dallāh ūqəṭannāh  |
| 8. | איש אחד ואשה אחת | 'īš 'ehād wə'īssāh 'ahat |

<sup>1</sup> There is one further rule about the pointing of ׀ wə which Lambdin does not give and which unfortunately applies to this first example. It states that if two words being joined by 'and' go closely together in a pair (such as 'gold and silver', 'day and night') *and if* the second word has its stress on the first syllable, then ׀ w is pointed ׀ wā. On the basis of the information which Lambdin has supplied in this chapter וְכֶסֶף wəkéseṗ would be the expected spelling.

<sup>2</sup> There is a useful mnemonic to help remember the rule stated in §46a, namely the word BUMP (i.e. before words beginning with the letters B, M and P, the conjunction is U).

- (c) 1. The man sat between the river and<sup>1</sup> the field.
2. The prophet gathered the people near the large temple.
3. On that day fire fell from heaven (*or* the sky).
4. The people went to the just judge but they did not go to the evil prophet.
5. Who are the prophets who are going<sup>2</sup> to the city?
6. In that night the men came down from the mountains.
7. We sat in the middle of the city and did not go from that place.
8. The woman gave birth to many beautiful children.
9. For whom have you collected the silver and gold?<sup>3</sup>
10. Not one of the young men fell.

<sup>1</sup> It is usual in Hebrew to repeat the preposition בֵּין *bēn* like this, but of course it cannot be represented in an English translation. When translating such a phrase into Hebrew, students should think of it as 'between the river and between the field'; again, 'between the house and the garden' becomes 'between the house and between the garden' (בֵּין הַבַּיִת וּבֵין הַגָּן *bēn habbayit ubēn haggān* ).

<sup>2</sup> Remember that the participle can be used adjectivally. Hence the definite article should be used in sentences like this one rather than אֲשֶׁר *'āšer*. Literally translated, it reads 'Who are the prophets the ones going to the city?'.

<sup>3</sup> In English the whole phrase 'the silver and gold' is definite. We do not usually repeat the definite article: 'the silver and the gold'. In Hebrew, however, it must be repeated — together, of course, with אֶת *'et* if the word is part of the direct, definite object, as here.

- |   |  |   |
|---|--|---|
| (d) 1. <i>nātan hokmāh ubīnāh lannabī'im</i>  | נָתַן חֻקְמָהּ וּבִינָה לְנָבִיאִים.     | 1 |
| 2. <i>šāləḥū 'et-hazzāhāb wə'et-hakkéseḇ</i>  | שָׁלַח אֶת־הַזָּהָב וְאֶת־הַכֶּסֶף.      | 2 |
| <i>'el-hā'ānāšim bahēkāl.</i>                 | וְאֶל־הָאָנָשִׁים בַּהֶיכָל.             |   |
| 3. <i>hā'ābōdāh hazzō't qāšah mē'ōd</i>       | הָעֲבֹדָה הַזֹּאת קָשָׁה מְאֹד           | 3 |
| <i>kī 'ēn lānū bīnāh.</i>                     | כִּי אֵין לָנוּ בִינָה                   |   |
| 4. <i>hayyōm hā'ānāšim bōnīm bayit</i>        | הַיּוֹם הָאָנָשִׁים בְּנִים בָּיִת       | 4 |
| <i>bā'ir.</i>                                 | בְּעִיר.                                 |   |
| 5. <i>'ayyēh kātəbū 'et-haddəbārīm hāhēm.</i> | אֵיךְ כָּתְבוּ אֶת־הַדְּבָרִים הָאֵלֶּם. | 5 |
| 6. <i>zākārtī kī nātan lī 'et-hassēper.</i>   | זָכַרְתִּי כִּי נָתַן לִי אֶת־הַסֵּפֶר.  | 6 |
| 7. <i>yēš ra' bammāqōm hazzeh.</i>            | יֵשׁ רָע בַּמָּקוֹם הַזֶּה.              | 7 |
| 8. <i>'ahat mēhannāšim yōšē't mēhā'ir.</i>    | אֶחָד מִן־הָאָנָשִׁים יָצָא מִן־הָעִיר.  | 8 |

<sup>1</sup> Remember that the object marker אֶת *'et* is not used if the object is indefinite, as here.

<sup>2</sup> Cf. §44(2).

<sup>3</sup> This word is used as a masculine noun as well as an adjective.

Lesson 10

(a)	הלך	<i>hālak</i>	אכל	<i>ākal</i>	צעק	<i>šā'aq</i>
	הלכה	<i>hālākāh</i>	אכלה	<i>'ākalāh</i>	צעקה	<i>šā'aqāh</i>
	הלכת	<i>hālāktā</i>	אכלת	<i>'ākaltā</i>	צעקת	<i>šā'aqtā</i>
	הלכת	<i>hālākt</i>	אכלת	<i>'ākalt</i>	צעקת	<i>šā'aqt</i>
	הלכתי	<i>hālāktī</i>	אכלתי	<i>'ākaltī</i>	צעקתי	<i>šā'aqtī</i>
	הלכו	<i>hālākū</i>	אכלו	<i>'ākalū</i>	צעקו	<i>šā'aqū</i>
	הלכתם	<i>hālāktem</i>	אכלתם	<i>'ākaltem</i>	צעקתם	<i>šā'aqtem</i>
	הלכתן	<i>hālakten</i>	אכלתן	<i>'ākalten</i>	צעקתן	<i>šā'aqten</i>
	הלכוּ	<i>hālāknu</i>	אכלנו	<i>'ākalnu</i>	צעקנו	<i>šā'aqnu</i>

שלח	<i>šalah</i>	נאט	<i>nāṭa'</i>
שלחה	<i>šāləhāh</i>	נאטה	<i>nāṭə'āh</i>
שלחת	<i>šālāhtā</i>	נאטת	<i>nāṭā'tā</i>
שלחת <sup>1</sup>	<i>šālāh(a)t</i>	נאטת	<i>nāṭā'(a)t</i>
שלחתי	<i>šālāhtī</i>	נאטתי	<i>nāṭā'tī</i>

שלחו	<i>šāləhū</i>	נאטו	<i>nāṭə'ū</i>
שלחתם	<i>šalahtem</i>	נאטתם	<i>nāṭa'tem</i>
שלחתן	<i>šalahten</i>	נאטתן	<i>nāṭa'ten</i>
שלחוּ	<i>šālāhnu</i>	נאטנו	<i>nāṭā'nu</i>

<sup>1</sup> See the note at the top of p. 44. In fact, neither this form nor נָתַתָּה *nātā'(a)t* actually occurs in the Hebrew Bible.

- |        |                                   |  |
|--------|-----------------------------------|--|
| (b) 1. | נָתַתָּה עֲצִים רַבִּים           | <i>nātā'ū 'ešīm rabbīm</i>                   |
| 2.     | עָמְדָה אֶצֶל הַבָּתִּים          | <i>'amādāh 'ešel habbātīm</i>                |
| 3.     | בָּחַרְתָּ בִּי                   | <i>bāhārtā bī</i>                            |
| 4.     | לֹא בָחַרְתָּ בְּקִי <sup>1</sup> | <i>lō' bāhārtū bākā</i>                      |
| 5.     | לָקַחְתָּ אֶת־הַכֶּסֶּף           | <i>lāqāh'tī 'et-hakkéseḥ</i>                 |
| 6.     | הָרַגְתָּ אֶת־הַנָּעַר            | <i>hārəg'tū 'et-hannā'ar</i>                 |
| 7.     | לָקַחְתָּ אֶת־הַמַּיִם            | <i>lāqāh(a)t'et-hammáyīm</i>                 |
| 8.     | אָכַלְתֶּם אֶת־הַלֶּחֶם           | <i>'ākaltēm 'et-halléhem</i>                 |
| 9.     | שָׁלַחְתָּ אֶת־הַמַּלְאָכִים      | <i>šālāh'nū 'et-hammal'ākīm 'el-haššōpēt</i> |
|        | אֶל־הַשָּׂפֹטִים                  |  |

<sup>1</sup> It is not possible to formulate any rule to govern the use of *daghesh lene* in a *begadkepat* letter at the start of the word if the previous word ends in a vowel. We should expect the absence of the daghesh to indicate that the word is thought of in close association with the word which precedes (e.g. a verb following the negative particle לֹא *lō'*). In reading, however, students may frequently find themselves surprised at the apparent inconsistencies in this matter. Variation must therefore also be allowed for in the exercises.

- (c) 1. The men planted a large vineyard on the hill.
2. I did (*or do*<sup>1</sup>) not know that he killed the prophet.
3. The wicked slaves stood in front of the king.
4. I have chosen you as<sup>2</sup> king over this great people.
5. Many warriors fell in that battle.
6. There is a camp between the river and the mountains.
7. Who sent you to this place?

8. Who killed these men?
9. The woman took some of<sup>3</sup> the fruit and gave it to the man.
10. The people chose David as their king.<sup>4</sup>

1 The perfect tense of this verb is often used to express the present; cf. §44(2).

<sup>2</sup> Notice this construction: בָּחַר *bāḥar* is usually followed by בְּ *bə* to introduce the definite object (cf. Vocabulary 10, §51) and לְ *lə* to introduce the office etc. for which the object has been chosen. See also note 4 below.

<sup>3</sup> This use of the preposition מִן *min* is often called 'partitive': 'the woman took from the fruit' = 'the woman took part of/some of the fruit'.

<sup>4</sup> Literally, 'the people chose David (בָּחַר *bāḥar* followed by אֶת- *'et-* to introduce the direct definite object, rather than the more usual בְּ *bə* ) to/for themselves as king'.

- |   |  |
|---|--|
| (d) 1. <i>nāṭa' 'eš bəṭōk haggān hazzeh.</i>                      | 1 נָטַע עֵץ בְּחוֹד הַגֶּן הַזֶּה.   |
| 2. <i>šā'āqū bəqōl gādōl 'al-hā'ābōdāh haqqāšāh hazzō't.</i>      | 2 צָעְקוּ בְּקוֹל גָּדוֹל <sup>1</sup> עַל-<br>הַעֲבֹדָה הַקָּשָׁה הַזֹּאת. <sup>3</sup> |
| 3. <i>bāḥārū lāhem bə'ères wəyāšəbū šām.</i>                      | 3 בָּחָרוּ לָהֶם בְּאֶרֶץ<br>וַיָּשְׁבוּ <sup>4</sup> שָׁם.                              |
| 4. <i>lāqəḥū hā'ānāšīm 'et-hazzāhāb wə'et hakkéseḇ mēhahēkāl.</i> | 4 לָקְחוּ הָאֲנָשִׁים אֶת-הַזָּהָב<br>וְאֶת-הַכֶּסֶף מִהַהֵיכָל.                         |
| <i>gam hārəgū 'et-hannəbī'im 'āšer šām.</i>                       | וְגַם <sup>5</sup> הָרָגוּ אֶת-הַנְּבִיאִים<br>אֲשֶׁר שָׁם.                              |
| 5. <i>yādə'āh kī haddəbārīm hāhēm rā'im mə'ōd.</i>                | 5 יָדְעָה כִּי הַדְּבָרִים הָהֵם<br>רָעִים מְאֹד.  |
| 6. <i>nāpal 'ehād mēhannə'ārīm bammiḥāmāh hahī'.</i>              | 6 נָפַל אֶחָד מִהַנְּעָרִים<br>בְּמִלְחָמָה הַהִיא.                                      |

7. *nātənûlî lēhem wāmāyim*

נָתַנּוּ לִי לֶחֶם וָמַיִם <sup>6</sup> 7

*wəlō' nātāttî lāhem 'et-hakkēsep.*

וְלֹא נָתַתִּי <sup>7</sup> לָהֶם אֶת־הַכֶּסֶּף.

<sup>1</sup> See Vocabulary 6, §36, on p. 28.

<sup>2</sup> Cf. Vocabulary 1, p. 6. Alternatively, one might use *ba'ābūr* בָּעֲבוּר or *'al-dəbar* עַל־דְּבָר. Note carefully the distinction between 'because' as a conjunction (i.e. when it is followed by a verb, such as 'he cried because he fell over'), in which case *kī* כִּי is usually used, and 'because' as a preposition (i.e. when it is followed by 'of' plus a noun, as in the present sentence), in which case *ba'ābūr* בָּעֲבוּר or *'al-dəbar* עַל־דְּבָר should be used.

<sup>3</sup> No variation in the order of these last three words is permissible; cf. §40: 'The demonstrative stands last in a series of adjectives'.

<sup>4</sup> Strictly speaking this form is not correct, but the correct way of adding the conjunction to a verb cannot be introduced into the grammar yet.

<sup>5</sup> For the word order, see Vocabulary 9, §47. If *gam* גַּם preceded *'et-hannəbī'im* אֶת־הַנְּבִיאִים, it would mean 'they slew the prophets also', implying that they had previously slain some other group of people.

<sup>6</sup> See note 1 to exercise (b) of Lesson 9 above.

<sup>7</sup> The rule which governs the dropping of the *nūn* is quite regular. We have already met it in the case of the preposition *min* מִן, and it will recur frequently later: if *nūn* occurs at the end of a short closed syllable within a word, it assimilates to the following consonant, becoming a *dagħesh forte*. If the letter cannot take a *dagħesh*, the short



vowel *i* is lengthened to *ē* in compensation. (This latter part of the rule is not, of course, relevant to the perfect of נָתַן *nātan*) Cf note 2 to exercise (b) of Lesson 5 above.

**Lesson 11**

Note that, in accordance with Lambdin's procedure, transliteration will no longer be supplied.

(a)	צִרוּחַ	עֲצוּחַ
	עוֹלוּחַ	חֶקוּחַ
	מְנוּחַ	שִׁמְלוּחַ
	עָנוּחַ	עֲרֹבֹחַ
	קָלְלוּחַ	בְּחוֹלוּחַ
	קִסְלוּחַ	קִגְלוּחַ
	מִקְלֹבֹחַ	

Note that all these nouns follow the regular pattern of inflection summarized in the note to exercise (a) of Lesson 4 above, namely (i) the stress falls on the last syllable; (ii) if the pretonic syllable is open, it has a long vowel. Naturally, if it is closed it has a short vowel because of the overriding rule that an unstressed closed syllable must have a short vowel; (iii) the vowel of the propretonic syllable is reduced to Shewa (unless, of course, it is a closed syllable). Lambdin states at the beginning of §53 that 'the majority of feminine nouns in *-āh* show no change in the stem before the plural ending'. The reason for this should now be clear: since the plural ending *וֹחַ* replaces the singular ending *וֹהַ*, there is no change in the position of the stress and

hence in the pattern of vocalization. As far as the small group of nouns at the end of §53 is concerned, the pointing of the plural is quite regular, as in the case of their masculine counterparts (e.g. מְלָכִים - מְלָכִי); it is the singular forms which, for historical reasons, are vocalized differently.

- (b)
- |   |  |
|---|--|
| 1 | עָמַד לְפָנַי הַמֶּלֶךְ.   |
|   | הָעָמַד לְפָנַי הַמֶּלֶךְ.   |
| 2 | הָיוּ (הָיוּ) אֲדֹנָיִם בְּמִלְחָמָה.                              |
| 3 | יָדָעוּם (הָיְדָעוּם) כִּי הָעִיר עַל־נִבְכָּת.                    |
| 4 | לָקְחוּ (הָלְקְחוּ) אֲדֹנָיִם.                                     |
| 5 | בָּנִיחָה (הַבָּנִיחָה) שָׁנָה.                                    |
| 6 | אֵין (הָאֵין) לָנוּ שָׁנָה.  |
| 7 | יָשָׁר (הָיָשָׁר) לְאִישׁ הָעִיר <sup>1</sup> בְּקֶדֶם וְנִבְכָּת. |
| 8 | יָרָדָה (הָיָרָדָה) אֶל־נִבְכָּת.                                  |
| 9 | אֶכְלָה (הָאֶכְלָה) אֲדֹנָיִם.                                     |

<sup>1</sup> Or simply לְעִיר. Being masculine singular, the adjective implies 'man', and so can be used on its own (i.e. without אִישׁ).

- (c)
1. These are the words which the prophet wrote in that book.
  2. They went to the city but they did not find the small boy.
  3. The sun is in the sky and the moon also is there -- the sun in the day time and the moon at night.
  4. Also in the night there are many beautiful<sup>1</sup> stars.
  5. Many warriors fell (in) that year.
  6. He sent a large cloud which stood in front of the people.
  7. The king said to him,<sup>2</sup> <sup>3</sup>'Have you sent the man to the mountain?'
  8. Who created<sup>4</sup> the earth and who created the heavens?
  9. The law is good and the words which are in it are good.

10. A voice came out of the middle of the cloud.
11. Have you gone out of the wicked city?
12. The prophet called out in a loud voice to the people, 'The words which you have spoken are very evil'.

<sup>1</sup> Note that in Hebrew the two adjectives need to be joined with the conjunction.

<sup>2</sup> Notice that the subject, **וַיִּקְרָא**, follows the indirect object **לְ**, because the latter is expressed only pronominally. See the 'note on word order' following exercise (a) of Lesson 7 above.

<sup>3</sup> For **לֵאמֹר**, see Vocabulary 11, §56. It is, of course, part of the verb **אָמַר**, 'to say'. Its use in sentences such as this one gave rise in older translations of the Bible into English to such stilted expressions as 'the king spoke unto him, saying . . .'. Its function is not unlike the opening of inverted commas in English.

<sup>4</sup> **קָרָא** is only ever used in the Hebrew Bible with God as its subject. Strictly speaking, people do not 'create' things in the same way: they 'rearrange' what already exists. For this activity the appropriate verb is **עָשָׂה**, 'to do, make', a verb which can also be used with God as subject.

- (d)
- 1 קָרָא אֶחָד־הַשָּׂמַיִם וְאֶחָד־הַיָּם וְאֶחָד־הַכּוֹכָבִים.
  - 2 הַמַּלְאָכִים אֶחָד־הַשָּׂמַיִם בְּבֵית.
  - 3 הָאִמֶּר לָהֶם כִּי תִחַרְרָה יִשְׂרָאֵל.
  - 4 הַבְּרָכָה הַזֹּאת לָנוּ וְלִישְׁכֵּינוּ<sup>2</sup> בְּחוּךְ הָעַם הַזֶּה.
  - 5 עָמַד הָעָוֶן עַל־הָאָרֶץ.
  - 6 אֵיךְ מִצָּא אֶחָד־הַצִּיָּאֵן.
  - 7 קָרָא הַשָּׁלֵךְ לָגֵבִיא וְלֹא הָלַךְ הַגֵּבִיא אֶל־הַחִיכָל.
  - 8 הַמְּכַרְתֶּם אֶחָד־הַתּוֹרָה הַזֹּאת וְאֶחָד־הַדְּבָרִים אֲשֶׁר בְּתוֹכָהּ כִּי לָכֶם.

<sup>1</sup> The conjunction ׀ must be added before each member of a series, apart from the first one, whereas in English 'and' is usually added before the last one only.

<sup>2</sup> Literally, 'and to the dwellers'. This is much neater than לָהֶם אֲשֶׁר יֹשְׁבֵימָם.

## Lesson 12

- (a)
- |    |                             |
|----|-----------------------------|
| 1  | ביום נחמא כרח בריח עם נפלה. |
| 2  | מצא נלד חן בעיני נביא.      |
| 3  | עלה קול גדול השמיעת.        |
| 4  | עלו עם העם העיר.            |
| 5  | בנו גיח במקום נחמא.         |
| 6  | מי עשה אחד נדבר דרע חות.    |
| 7  | העשית כדברים אשר שם.        |
| 8  | נפלה נאשה ארצת.             |
| 9  | נקטו מיד נעיר העיר.         |
| 10 | לא נקרו גם האנשים הנם.      |

<sup>1</sup> Lambdin has not given the perfect of this common word in the vocabularies to date, but cf. §57. The participle is included in Vocabulary 8, §42. It means 'to go up, ascend'.

- (b)
1. The warrior brought about a great deliverance for the people.
  2. There is no salvation in God for the evil man.
  3. Have you done this thing?
  4. Have you remembered the covenant which the Lord made with<sup>1</sup> the people?
  5. There is great joy in Jerusalem because the Lord is there.

6. The city which we have built in this land is great.
7. I saw fire coming down from heaven and falling to the earth.
8. The old man travelled to the city.
9. God made the heavens and the earth.
10. The woman went up to Jerusalem because the judge was there.
11. You have not remembered the covenant which we made with the people.

<sup>1</sup> There is nothing in the form of the word **אִתּוֹ** to indicate whether it is the preposition 'with' or the object marker. The context, however, hardly ever leaves any doubt as to which it is. There appears to be no difference in meaning or usage between the two prepositions **אִתּוֹ** and **עִמּוֹ**; cf. no.11 for the same idiom as we have here, but with **עִמּוֹ** used instead of **אִתּוֹ**.

- (c)
- |   |   |
|---|---|
| 1 | מִי אָמַר לְךָ כִּי תִפְתָּחַהּ אֶצֶל הַנָּהָר.                 |
| 2 | הָאִישׁ שֶׁכֶּתֶם יִשְׂרָאֵל.                                   |
| 3 | תִּרְאִיתָ אֶחָד־הַנְּהַרִים וְאֶחָד־הַכּוֹכָבִים.              |
| 4 | לֹא מָצָא אֱלֹהִים אִישׁ צָדִיק בְּעִיר הָרָעָה.                |
| 5 | אֱלֹהֵי הַדְּבָרִים אֲשֶׁר רָאִינוּ בַחֲזוֹת.                   |
| 6 | גְּדוּלָּה וְשׂוֹכָה הָאָרֶץ אֲשֶׁר בָּרָא יְהוָה. <sup>1</sup> |
| 7 | יָצָא הָעָם מִהָאָרֶץ הַהִיא בַשָּׁנָה הַהִיא.                  |
| 8 | מָצָאָהּ הָאִשָּׁה חֵן בְּעֵינֵי הַמֶּלֶךְ.                     |

<sup>1</sup> See Lambdin's note at the start of Vocabulary 12, §59. The pointing used for the vocalization of the divine name in this Key is that found in the standard critical editions of the Hebrew Bible.

## Lesson 13

(a) In accordance with what is said in §60, it should be clear that the sentences in this exercise may mostly be translated with or without demonstrative pronouns and with varying word order. Examples of each possibility are given below at random; students should not be concerned if they have thought of an alternative in this regard.

- 1 שמואל טעם ישר.
- 2 ירושלים היא עיר גדולה.
- 3 העבד הזה הוא איש צדיק.
- 4 השקש ותרח בשמים הם.
- 5 טובה הנבקה אשר אמר
- or הנבקה אשר אמר היא טובה.
- 6 הענן גדול מאוד הוא.
- 7 יש פוכבים רבים בשמים.
- 8 יש לו כנזח רבות.
- 9 הנבזרים כפחזת.

(b)

- 1 שמואל הזה טעם ישר.
- 2 היתה ירושלים עיר גדולה.
- 3 העבד הזה היה איש צדיק.
- 4 היו השקש ותרח בשמים.
- 5 היתה טובה הנבקה אשר אמר.



6 הָיָה הַעֲנָן גָּדוֹל מְאֹד.

7 הָיוּ כֹּכָבִים רַבִּים בַּשָּׁמַיִם.

8 הָיוּ לוֹ בְּנֹת רַבּוֹת.

9 הָיוּ הַנְּבוּרִים בַּמִּחָנֶה.

- (c) 1. They captured the cities which were in that land and also the people who were in them.
2. In the night I had<sup>1</sup> a dream, and this is the dream which I had.
3. The woman sent the maidservant to the prophet.
4. Great fear fell upon the people because they had sinned<sup>2</sup> against the Lord.
5. I have many beautiful daughters.
6. We were not wicked in the opinion of the prophet.
7. Fear is falling upon the land because we have captured the cities.
8. Many are the sins which you have committed<sup>3</sup> against God.
9. He wrote in a<sup>4</sup> book the things which he had seen in the dream which he had.

<sup>1</sup> Hebrew is fond of using together a verb and a noun from the same root. This gave rise formerly to such translations as 'to dream a dream', 'to sin a great sin', etc. It is better to use an equivalent English expression, such as 'to have a dream' and 'to commit a great sin'.

<sup>2</sup> There is no pluperfect tense as such in Hebrew. The perfect has that significance when the context so demands.

<sup>3</sup> Literally, 'sinned'; see note 1.

<sup>4</sup> In an expression such as 'to write in a book', Hebrew will always use the definite article. As one Grammar puts it: 'Peculiar to Hebrew is the employment of the article to denote a single person or thing (primarily one which is as yet unknown, and therefore

not capable of being defined) as being present to the mind under given circumstances. In such cases in English the indefinite article is mostly used.' With reference to our particular example, it continues later on: 'So always *to write in the book* . . . , i.e. not in *the* book already in use, but in the book which is to be devoted to that purpose, equivalent to *in a book*'; W.Gesenius, E.Kautzsch, A.E.Cowley, *Hebrew Grammar* (Oxford, 1910), pp. 407-8.

- (d)
- 1 לא כְּרִחְנוּ בְּרִיחַ עִם הָעָם הַזֶּה.
  - 2 לא הִיחָה שְׁמִיחָה בְּעִיר בְּיוֹם הַהוּא.
  - 3 לא קָצְאוּ חֵן בְּעֵינֵי הַנָּבִיא.
  - 4 אֵיזָה קָצְאוּ אֶחָד.
  - 5 הַדְּבָרִים הָאֵלֶּה נִם בְּרָכָה וְדוּלָה לָעַם.
  - 6 הַפֶּלֶךְ הוּא אִישׁ יֶשֶׁר וְצָדִיק.

**Lesson 14**

- (a)
- 1 הוא טוב מְּנִי. 1
  - 2 אין כְּמוֹנִי. 2
  - 3 לקח מְּנִי<sup>1</sup> אחד־הַכֶּסֶף. 3
  - 4 תְּרַאֲיֶה אִשָּׁה כְּמוֹתִי. 4
  - 5 בְּכֹל־הָאָרֶץ אֲשֶׁר לִפְנֵי הָעָם. 5
  - 6 כֹּל־שִׁמְחָה וְכֹל־יְשׁוּעָה אֲשֶׁר נִלְחֵי לָכֶם. 6
  - 7 כֹּל־הַחַטָּאוֹת אֲשֶׁר תִּשְׁאָת. 7
  - 8 כֹּל־בְּרִיחַ אֲשֶׁר כָּרַח<sup>2</sup> עִם־הָעָם. 8
  - 9 כֹּל־הַחֶבֶב וְכֹל־הַכֶּסֶף. 9
  - 10 כֹּל־אֲשֶׁר לִי. 10

<sup>1</sup> It will not have escaped attention that מְּנִי may be translated either 'from him' or 'from us'. In more extensive contexts than the present brief sentences there is seldom any doubt as to which is intended.

<sup>2</sup> Note that when the ך of the stem of כָּרַח comes at the end of a closed syllable and precedes another ך, it assimilates to it; thus כָּרַח־הֵם\* becomes כָּרַח־הֵם.

- (b) 1. The king fell to the ground and did not get up the whole of that day until evening.
2. We put the vessels on the table; did you not find them there?
3. They made the vessels out of gold and silver because they were for the great temple which is in Jerusalem.
4. The people came to the city with great joy because they had had<sup>1</sup> a victory in the battle.
5. We fasted the whole day and did not eat food or drink water.<sup>2</sup>
6. These are the men who are sojourning<sup>3</sup> in the midst of this people.
7. Where did you put the fruit which you took from the tree?
8. All the warriors came here because they knew that the king was here (*or* All the warriors have come here because they know<sup>4</sup> that the king is here).
9. The men drank some water and they also ate some bread.
10. This is the man whom you have chosen as your king.<sup>5</sup>

<sup>1</sup> Literally, 'because there was not to them', but the context demands a pluperfect; cf. note 2 to exercise (c) of Lesson 13.

<sup>2</sup> Literally, 'and we did not eat food and we did not drink water'.

<sup>3</sup> The article plus the masculine plural participle of נָדַד.

<sup>4</sup> Remember that the perfect of יָדַע can have present significance; cf. §44 (2).

<sup>5</sup> Cf note 2 to exercise (c) of Lesson 10.

- (c) 1 לא ראוהו אחד האנשים הבאים על התִּירֶדֶת הָעִירָה.
- 2 הצדיקים צמים יום ולילה<sup>1</sup>.
- 3 נתן לֵט אֱלֹהִים יִשְׁעָה נְרוּלָה הַיּוֹם.

- 4 נסע ירושלמה בטרב.  
 5 יתה הוא אלהים ואין כמותו בארץ ובשמים.  
 6 שמו שלחן גדול לפני המלך.  
 7 ישבו שם כל העלמה<sup>2</sup> והוא ערבה<sup>3</sup>.  
 8 רבות גדולות הנפשות אשר תאמנ<sup>3</sup>.

<sup>1</sup> For this pointing of the conjunction, see note 1 to exercise (b) of Lesson 9.

<sup>2</sup> Note that לַיְלָה is masculine. Contrary to his usual practice of indicating masculine nouns ending in הֶ-, Lambdin does not do so for this word in the glossary on p. 322; however, cf. Vocabulary 9, §47.

<sup>3</sup> See note 1 to exercise (c) of Lesson 13.

## Lesson 15

(a)

- 1 הקלי אשר יש בו מים.
- 2 האיש אשר קרא לו השליך.
- 3 הנביח אשר קצאנו בו שלחן.
- 4 הערב אשר אכלנו ושתינו<sup>1</sup> בו.
- 5 העם אשר הוא נר עקם.
- 6 היום אשר צקנו בו.
- 7 העגן אשר נצאה אש מלפניו.
- 8 השנה אשר נפלדו בה רבים במלחמה.
- 9 היורה אשר יש בה ברכות ותקוות.
- 10 השמים אשר קרא בהם אלהים ואבותינו ואבותינו.

<sup>1</sup> This is the only form that can be given at this stage. The correct form will be learnt later on.

- (b) 1. We have transgressed the commandments which the prophet set before the people.
2. Have you abandoned me and the people who are with me?
  3. This is the land which we inherited as God<sup>1</sup> promised (said) to us.
  4. That night I had a dream and in it I saw the stars which are in the sky.
  5. The people are walking<sup>2</sup> in darkness because they have no light.

6. God called the darkness 'night', and the light he called 'day'.<sup>3</sup>
7. The enemy (pl.) have surrounded me but there is no deliverance for me from the Lord because I have committed many sins against the Lord and he has cursed me and the people who are with me.
8. We stood on the hill and from there we saw that the enemy had surrounded the city and killed all the people.
9. They captured the city and they also took all the vessels from the temple.
10. In the morning he crossed<sup>4</sup> the river, he and all the people who were with him, according to the commandment which God gave (said) to them.

<sup>1</sup> אֱלֹהִים, 'God', can be used with or without the definite article. Although in certain contexts there may be significance in this change, this is by no means always so.

<sup>2</sup> 'To walk' is frequently used with the meaning 'to live'.

<sup>3</sup> As well as meaning 'to summon someone', קָרָא לְ can also mean 'to name' someone or something. The preposition לְ introduces the object named, while the name given stands in the absolute state.

<sup>4</sup> The verb is singular because 'he' is the main subject. It is true that strictly speaking the subject is plural, but this usage is permissible when the compound subject follows the verb. If it precedes the verb, the verb must be plural, and so must it be if the plural subject following is expressed by a single word, e.g. 'the men'.

- (c)
- 1 אחד טוב קולשך.
  - 2 השלחת אחד דברים אשר פתחתי לך בספר.
  - 3 עברתי אחד כל החורח ואחד כל המצות אשר נתת לי.
  - 4 אדר יתנה אחד העיר הרעה ואחד כל העם תרשע<sup>1</sup> אשר בה.
  - 5 אין איבים בארץ הזאת.

6 וְחֵן לִי חֲזַן עֲצָה טוֹבָה כִּי יָדַע כִּי לֹא עָשִׂיתִי אֶחָד מִדְּבָרִים הָרְעִים הֵנֵּהם.

<sup>1</sup> רָע and רָשָׁע are synonymous and are used here simply to avoid repetition.



## Lesson 16

(a)	אֵיב	אֹר	אֶרֶץ	אִישׁ
	גִּבּוֹר	גָּמַל	נֶן	פֶּקֶד
	דָּר	הִיכָל	דָּבָר	דָּרֵךְ
	הַלּוֹם	חֵן	זָהָב	זָמָן
	לֶפֶק	כֶּסֶּא	יּוֹם	יָלַד
	לָחֶם	כָּלִי	כּוֹכָב	לָקַח
	גִּהֹר	מָקוֹם	מִלֻּאךְ	סָלַךְ
	עִיר	טֶבֶד	סֶפֶר	נָבִיא
	עָרֵב	עָנָן	עֵץ	עָם
	קוֹל	פָּרִי	צֶאֱן	לָדַק
		שָׁלוֹחַ	שָׁפָט	רָעַב

In §73, Lambdin gives three rules which may be applied to most nouns in order to form the construct. These are generally satisfactory, although exceptions follow in the next Lesson. Some students may wonder, however, whether the whole process is quite arbitrary or whether there is not some reason for the changes which take place. Careful consideration of the nouns in this exercise will suggest some intelligible patterns; the following remarks are added for the benefit of those who find such suggestions helpful as an alternative approach to memorization.

(1) There is one group made up of nouns which are really participles, e.g. מְשַׁמֵּחַ, אֵיב. These, of course, decline in the same way as other participles (i.e. pretonic reduction) and remain unchanged in the construct singular.

(2) A second group is made up of nouns which are accented on their first syllable and whose second vowel is usually *saḡōl* (unless influenced by a guttural), e.g. מְלֶכֶךְ, מְסַפֵּר, מְבַקֵּר. They are often known as 'segholate nouns'. They too remain unchanged in the construct state (perhaps precisely because of the influence of the tone on the first syllable by comparison with the third group, discussed below).

(3) The remaining nouns appear at first sight to be very mixed, e.g. מְדַבֵּר, מְאֹד, מְשַׁלְחֵן, מְבֹרֵךְ, and so on. With all these, however, it looks as though the noun in the construct state and the noun following it were thought of as standing in so close a relationship that the tone of the first noun was thrown forward on to the second. Thus the final syllable of the noun in the construct state is pointed as a pretonic syllable (i.e., if open, with a long vowel; if closed, with a short vowel) and the one before that as propretonic. Remember the overriding rules, however, that unstressed closed syllables must have a short vowel, and that unchangeably long vowels cannot be reduced. The following is a list of some examples which illustrate these points:

יָד	>	יָד	(closed pretonic syllable)
אֹדֶר	>	אֹדֶר	(unchangeably long)
דִּבֵּר	>	דִּבֵּר	(closed pretonic syllable is short; propretonic syllable reduces to shewa)
שִׁלְחָן	>	שִׁלְחָן	(closed pretonic syllable has short vowel; propretonic syllable is also closed, and so must have a short vowel)
בִּרְכָּב	>	בִּרְכָּב	(closed pretonic syllable has short vowel; propretonic syllable has unchangeably long vowel).

Note that monosyllabic nouns pointed with *ṣērê* (e.g. מֶלֶךְ, מֶלֶךְ, מֶלֶךְ) do not follow a consistent pattern in the construct singular, and so do not neatly fit anybody's scheme! On the whole, the *ṣērê* could be thought of as unchangeably long in the

singular, so that the construct (though now a closed, unstressed syllable) is the same as the absolute state. To this, כֶּן > כֶּךָ is a solitary exception (cf. §75c).

- |     |                             |                               |
|-----|-----------------------------|-------------------------------|
| (b) | כְּלִי פָסָף (1)            | פָּסָף הָאָשִׁים (7)          |
|     | הַר יְהוָה <sup>1</sup> (2) | קוֹל הָעֶבֶד (8)              |
|     | בַּטֵּל הָאִישׁ (3)         | אֹדֶר הַפּוֹקְבִים (9)        |
|     | בֵּן הָאִשָּׁה (4)          | לֶחֶם הַלֵּל (10)             |
|     | הַיָּדָל הָעִיר (5)         | גִּזְרֵי הָאָרֶץ הַזֹּאת (11) |
|     | הַזָּהָב הַלֵּל (6)         |                               |

<sup>1</sup> Because proper names are definite, the whole of this phrase is definite. 'A mountain of the Lord' would have to be translated הַר לַיהוָה, as explained by Lambdin on p. 68.

- |                                 |   |
|---------------------------------|---|
| (c) 1. The fruit of the tree    | 7. The voice of the prophet                   |
| 2. The tree of the garden       | 8. The good king's servant                    |
| 3. The man's small garden       | (or the king's good servant)                  |
| 4. The woman's evil husband     | 9. The rich man of the city                   |
| 5. The evil woman's husband     | 10. The famine of (i.e. suffered by) the poor |
| 6. The just judge of the people | 11. The big cloud in (of) the sky             |
|                                 | 12. The precious gold of the temple.          |

Note that in nos. 4, 5, 9 and 11 there is no possible alternative translation, given the agreement of noun and adjective. In nos. 3, 6, 8 and 12, by contrast, the adjective could, in theory, qualify the other noun in the phrase. Common sense generally decides which is more probable; only in no. 8 is there genuine ambiguity.

- (d) 1. The people did not listen to the voice of the prophet because they were very wicked.
2. The prophet smashed the stone tablet and did not give it to the people.

3. Why have you rested<sup>1</sup> from the work?
4. In the wicked city we saw a great image but we did not (*or* do not) know who it was.
5. Have you eaten the fish which we gave you?
6. The birds<sup>2</sup> of the sky are very pretty.
7. Half<sup>3</sup> the camp went out to the battle.
8. We came to the city but we did not find the prophet of God there.
9. The priest put the book of the law on the table.
10. I got up in the morning and/but did not remember the image which I had seen in the dream which I had had.
11. This is the king whom the people have put on the throne.
12. The woman came before the king but the king<sup>4</sup> did not listen to the woman's voice (i.e. to what the woman had to say).
13. In the night and in the daylight the people are obeying<sup>5</sup> God and walking in the way of the Lord according to the commandment which he gave them.

<sup>1</sup> See the remarks on נָחַם at note 2 to exercise (a) of Lesson 14.

<sup>2</sup> Being a collective noun, עוֹף needs to be translated as a plural in English (unless the somewhat rarified 'fowl' is used).

<sup>3</sup> חֲצִי, 'half', should be treated like any other noun. In the present sentence, therefore, it is in the construct state before מַחֲנֶה, literally 'half of the camp'.

<sup>4</sup> Notice how the subject here precedes the verb in the perfect tense, thus heightening the contrast between the woman and the king. Clearly in such a case the conjunction must be translated 'but'.

<sup>5</sup> In both nos. 12 and 13 we have the idiom **שָׁמַע אֶל-קוֹל**. This often means 'to obey', and that is an appropriate translation in no. 13. It is obviously not appropriate in no. 12, however, where the student must accordingly find some alternative suitable form of words.

- (c)
- |   |   |
|---|---|
| 1 | עָבַר אֶחָדָם הָעִיר.   |
| 2 | לָמָּה עָזַבְתָּ אֶחָד לְאִיב.  |
| 3 | מִי שָׁכַר אֶחָדֶנָּה לְהָתָּה.                                       |
| 4 | אֶחָד אֶלְנָה כִּי שָׁכַחְתָּ אֶחָדֶנָּה הַחֹדֶשׁ.                    |
| 5 | לָכֵן הִפְלִיךְ הָרַע אֶחָדֶנָּה <sup>1</sup> יְרוּשָׁלַם.            |
| 6 | עָזַב אֶחָד כִּי תִשָּׂאֶחָד לּוֹ <sup>2</sup> וְלֹא שָׁמַעְתָּ לּוֹ. |
| 7 | לֹא שָׁכַחְתָּ עֵרֶה־הָעָרִב.   |

<sup>1</sup> Because 'Jerusalem' is a proper name, it is definite. **עַם**, being in the construct state before it, must therefore also be definite. Consequently, the particle **אֶחָד** must be used, since the whole phrase is the direct, definite object of **לָכֵן**.

<sup>2</sup> Cf. Vocabulary 13, §63.

Lesson 17

- (a)

1. The prophet's house

2. The advice of the king

3. The year of the great battle

4. The blessing of the fathers

5. The queen of heaven

6. The law of God

7. The people's great joy

8. The man's difficult work

9. The deliverance of the warriors

10. The hill of that land

11. The judge's son

12. The poor man's daughter

13. The name of this land

14. The camp of the enemy

(b) In this exercise it is important to remember that an adjective qualifying either noun in a construct chain must follow the whole chain and not intrude between the two nouns.

- 1

שְׁרָה הָאִישׁ הַעָשִׂיר
- 2

אָבִי הַמֶּלֶךְ
- 3

מִלְחָמָה הַשָּׁנָה הַשְּׁלִישִׁית
- 4

אָחִי הַנָּבִיא הַקָּטָן
- 5

דָּבָר הַחוֹרָה הַחֲמִישִׁי
- 6

בֶּרֶכַח יְהוָה
- 7

חֲכָמָה הַמֶּלֶךְ
- 8

בֵּית הָעִיר הָרִאשׁוֹן
- 9

רָקִיעַ הַשָּׁמַיִם

Note that the pattern for forming the construct singular of feminine nouns in  $\bar{a}h$  is comparable with that explained in the notes following exercise (a) of Lesson 16 once, of course,  $\eta\bar{z}$  has been substituted for  $\eta\bar{z}$ .

(c) On the first day God created the heavens and the earth. The earth was formlessness and void and darkness was on the surface of the water. God created the light. He called the light day<sup>1</sup> and the darkness he called night. Thus did God do on the first day.

On the second day God made a firmament in the middle of the water and the firmament stood between the water which was under the heavens and the water which was above the heavens. He called the firmament sky. Thus he did on the second day.

On the third day God gathered the water which was under the sky into one place. God called the dry land earth and the water he called seas. And on the third day he created all the herbage of the earth and every tree.

<sup>1</sup> See note 3 to exercise (b) of Lesson 15.

- (d)
- |   |  |
|---|--|
| 1 | לֹא וּפֶלַח בַּיּוֹם הָאֶרֶץ.  |
| 2 | שָׁמַח הָעָם בְּחֹרֶחַ יְהוָה.   |
| 3 | בַּיּוֹם הַהוּא נִפְלְזוּ חֲצֵי הַנְּעָרִים בְּסִלְתָּהֶם.                               |
| 4 | שָׁחִיתִי אֶחָדָם מִכָּלִי אֶכֶן וְאֶכְלֵה <sup>1</sup> אֶחָדָם אֲשֶׁר עַל־שִׁלְחָן עֵץ. |
| 5 | לָרֹחַ עֲסֵעַם הָאָרֶץ הָיָא שְׁמַיִם רַבּוּחַ <sup>2</sup> .                            |
| 6 | בְּבֶקֶר וְסֵעַ יָקוֹה.  |
| 7 | שֵׁם הַסֶּלֶךְ הָיָא הוּא <sup>3</sup> דָּוִד.   |

<sup>1</sup> See note 1 to exercise (a) of Lesson 15.

<sup>2</sup> Remember that in spite of the way it declines in the plural **הָאֵלֹהִים** is a feminine noun.

<sup>3</sup> It is not absolutely necessary to include this pronoun but it adds a certain clarity to the sentence.



## Lesson 18

(a) The construct plural should not cause difficulty if the principles governing the formation of the singular have been grasped. Once ':- has been substituted for □'- as an open, and hence long, pretonic syllable (or Π'- left as an unchangeably long vowel), one may point backwards through the word quite regularly: remember (i) the rule of Shewa, (ii) that unstressed, closed syllables have a short vowel, and (iii) that unchangeably long vowels must not be reduced. The only difficulty is caused by the segholate nouns, where the short vowel required by the rule of Shewa is not always *hireq*. The correct vowel is determined by factors deriving from the rather complicated history of these words, the net result of which is clearly set out by Lambdin on p. 78. (Note also the exceptional forms at the end of §78.)

- |  |  |
|--|--|
| 1. The men of the city                 | 15. The fish (pl.) of the sea                |
| 2. The wives of the king               | 16. The tablets of the law                   |
| 3. The enemies of the people           | 17. The images of God ( <i>or</i> the gods)  |
| 4. The houses <sup>1</sup> of the city | 18. The daughters <sup>2</sup> of the people |
| 5. The hills of the land               | 19. The paths of the mountains               |
| 6. The words of the book               | 20. The blessings of the prophets            |
| 7. The temples of the city             | 21. The camels of the rich man               |
| 8. The mountains of the land           | 22. The heroes of the people                 |
| 9. The kings of the land               | 23. The elders of the city                   |
| 10. The stars of the sky               | 24. The young man's dreams                   |

- |   |                               |
|---|-------------------------------|
| 11. The beast(s) of the field               | 25. The children of the women |
| 12. The (wild) animals of the<br>land/earth | 26. The days of the kings     |
| 13. The life of the man                     | 27. The temple vessels        |
| 14. The stones of the mountain              | 28. The king's messengers     |

<sup>1</sup> For the irregular plural of בָּיִת, see the note to exercise (e) of Lesson 2.

<sup>2</sup> בַּת, 'a daughter'; plural: בָּנוֹת; construct plural: בְּנוֹת; cf. Vocabulary 13, §63.

- |     |                         |    |
|-----|-------------------------|----|
| (b) | מקומות: מקומות הארץ     | 1  |
|     | מקטות: מקטות הארץ       | 2  |
|     | מקטות: מקטות ידן        | 3  |
|     | מקטות: מקטות הארץ       | 4  |
|     | מקטות: מקטות העיר החדשה | 5  |
|     | מקטות: מקטות הנביאים    | 6  |
|     | מקטות: מקטות המלך       | 7  |
|     | מקטות: מקטות הארץ       | 8  |
|     | מקטות: מקטות הים        | 9  |
|     | מקטות: מקטות העם        | 10 |
|     | מקטות: מקטות המלך       | 11 |
|     | מקטות: מקטות המלך       | 12 |

<sup>1</sup> For this irregular construct plural, cf. §78 (c).

(c) On the fourth day God created the sun and the moon. The sun is the great light which is for the day and the moon is the lesser (literally, 'small') light which is for the night. He also made the stars and put them in the firmament of heaven.

On the fifth day God created the fish which are in the seas and in the rivers and in all the other waters which are on the earth. He made the birds which are on the earth and across the face of the firmament of heaven.

On the sixth day God made the animals of the earth, every beast and every creeping thing. He formed man from the ground in God's image. He created them male and female.

On the seventh day God rested from all the work which he had done. (The seventh day, in which God rested, is the Sabbath day.)

- (d)
- |   |   |
|---|---|
| 1 | אֱלֹהִים שִׁמּוֹחַ יְלָדֵי הָעָם אֲשֶׁר בָּאוּ יְרוּשָׁלַיִם.                       |
| 2 | הָיָה אֶחָד בְּנֵי הַנְּבִיאִים הָרַעִים כִּי עָבְרוּ אֶת־חֹרוֹחַ יְהוָה.           |
| 3 | נָחַן לְסֵפֶר לְאִשָּׁה הָרִאשׁוֹנָה וְלֹא־תָרַח לֹא נָחַן קְאוּקְדָה. <sup>1</sup> |
| 4 | הָרִאשִׁית אֶחָד בְּכִבְי הַשָּׁמַיִם אֲשֶׁר שָׁם <sup>2</sup> אֱלֹהִים בְּרָקִיעַ. |
| 5 | אִיפֹה לִחוּחַ הָאֶבֶן אֲשֶׁר שָׁכַר הַנְּבִיא.                                     |
| 6 | יְהוָה הוּא יְשׁוּעָה כָּל־הָעַמִּים.   |

<sup>1</sup> The word 'nothing' is not listed in the English-Hebrew glossary, nor has it been introduced in the Lesson Vocabularies so far. קְאוּקְדָה is an indefinite pronoun meaning 'anything'. Thus with the negative ('not . . . anything') it can be used for 'nothing'.

<sup>2</sup> Or נָחַן.

## Lesson 19

- (a) 1. We are going towards the city.
2. Are you (m.pl.) going up to Jerusalem?
3. Why are you (m.sg.) crying out?
4. What are you (f.sg.) drinking and what are you eating?
5. I am writing those words.
6. Are you (f.pl.) sojourning in the midst of this people?
7. What did God form from the ground?
8. Who is male and who is female?
9. What is the Sabbath day?
10. We are fasting but they are eating.
11. Are they calling to the prophet?

It will be noted that, although Lambdin correctly describes the use of the independent forms of the personal pronouns at the bottom of p. 82, he does not specifically mention their use with the participle. Where a participle is used verbally, as in several of the sentences in this exercise, it must have a subject expressed (whether noun, proper noun or pronoun). With verbs in the perfect and imperfect tenses, however, their inflected forms mean that the subject does not *have* to be expressed separately.

(b)	מהשם האיש הזה.	1
	מי בן־האשה העשירה.	2
	מה עשה ביום הששי.	3
	מה־קרא ליבשה.	4
	מה עשית אחרמול.	5
	הראית אהו אחרמול.	6

It is worth noting that when **מה** is followed by an adjective it has exclamatory force; e.g. **מה־טוב**, 'how good!'.

- (c) 1. The young men listened to (the voice of) the warrior because he was the wisest of (*or* wiser than) all the men.
2. The garden which you have planted in this place is beautiful and pleasant.
3. Those men are cursed because they sinned against the Lord God.
4. We ate some of<sup>1</sup> the cattle meat and drank from the water of the river.
5. Why did you not give half of the meat to the poor since they were hungry?<sup>2</sup>
6. Where did you put the other stone?
7. Who broke these vessels which I made yesterday?
8. These are the words of the song which the king sang about the death of the great heroes.
9. The animal ate some of the grass of the field.
10. What work did you (m.pl.) do yesterday? (literally, 'What is the work which you did yesterday?')
11. They dwelt there all the days of the prophet's life.

<sup>1</sup> As well as meaning 'from', **מן** can have the sense of 'part of' and 'some of'.

<sup>2</sup> **רעב** means 'hunger' as well as 'famine'. A literal translation of the clause would be 'because there was to them hunger'.

- (d)
- |   |  |
|---|--|
| 1 | עָשָׂה אֱלֹהִים אֶחָדָאִשָּׁה <sup>1</sup> מִצֶּלַע הָאִישׁ. |
| 2 | מִי אִיכִי הָעֵם הַזֶּה.                                     |
| 3 | אֱלֹה הַדְּבָרִים עַל־תֵּי הַסֶּלֶךְ הַגָּדוֹל.              |
| 4 | עָשָׂה אֶחָדָגִי הַיָּסִים וְאֶחָד־עוֹף הַשָּׁמַיִם.         |
| 5 | בְּצֶלֶם מִי יֵצֵר אֱלֹהִים אֶחָדָאָדָם. <sup>1</sup>        |
| 6 | מִדָּשָׁם בְּרָקִיעַ הַשָּׁמַיִם בַּיּוֹם הָרִבִּיעִי.       |

<sup>1</sup> Hebrew tends to use the article in cases like this. It is known as the 'generic article'.  
Note its occurrence at Lesson 18, exercise (c), line 5.

(e) The man gave (literally, 'called') names to all the cattle, to the birds of the sky and to all the wild animals<sup>1</sup> but for the man there was no helper suitable for him. The Lord God made the rib which he had taken from the man into a woman. The woman was with the man in the garden.

The snake was more crafty than all the wild animals which the Lord God had made. The woman obeyed the snake and ate some of the fruit of the tree which was in the middle of the garden because she saw that the tree was good and pleasant. The man also ate the fruit which the woman gave him.

God said to the man,<sup>2</sup> 'Have you eaten from the tree which is in the middle of the garden?' The man said, 'The woman whom you gave to be with me, she gave me (some fruit)<sup>3</sup> from the tree'. The Lord God said to the woman, 'What is this that you have done?' And she told him everything that the snake had said to her. The Lord said to the snake, 'Because you have done this you are cursed more than all the cattle and more than all the wild animals'. The man and the woman left the garden because they had sinned (literally, 'sinned a sin') against the Lord God.

<sup>1</sup> This is what is usually understood by 'animals of the field'.

<sup>2</sup> For לֵאמֹר see Vocabulary 11, §56.

<sup>3</sup> It is, perhaps, necessary to supply these words in English.

## Lesson 20

- (a) 1. Your (m.sg.) voice; her voice  
 2. Her elders;<sup>1</sup> your (m.pl.) elder<sup>2</sup>  
 3. Our year; our years<sup>3</sup>  
 4. My joy; my joys  
 5. My throne; his throne<sup>4</sup>  
 6. Her stars; your (m.pl.) stars  
 7. His light; his lights  
 8. Your (m.pl.) earth;<sup>2</sup> their (m.pl.) earth  
 9. Your (m.sg.) gold; your (m.pl.) gold  
 10. His wisdom; her wisdom  
 11. Your (m.sg.) commandments; your (m.sg.) commandment  
 12. Our salvation; your (m.pl.) salvation<sup>2</sup>  
 13. Her river; her rivers  
 14. My death; his death  
 15. Your (m.sg.) table; your (f.sg.) table

<sup>1</sup> Since Hebrew does not have a separate neuter gender, 'his' and 'her' may often have to be translated 'its'. In this example, for instance, the reference might be to a city, עִיר, which is feminine; hence 'its elders'.



<sup>2</sup> Many students experience difficulty at first with the forms of the noun with a second person plural suffix because they do not seem to fit the rules of vocalization which have been followed up until now. In **יְבַרְכֶם**, the short *a* (*pátaḥ*) of the second syllable makes us think that the syllable is closed (**בַּרְ**), since unstressed closed syllables have a short vowel. In that case, however, there ought to be a daghesh in the **כ**, since it does not follow a vowel. Alternatively, if the Shewa is voiced (since there is no daghesh), we expect a long *a* (*qámeṣ*) under the **כ**.

Grammarians do not agree about the proper explanation for this; it is treated quite differently, for instance, in the two most widely used reference Grammars! One senses, too, the difficulty Lambdin has in his treatment on pp. 86-87.

In view of all this, it is probably best at this stage of learning Hebrew to reckon with a third type of Shewa, not previously encountered. We will call it the 'middle Shewa', because it is 'silent' enough to close the preceding syllable but 'voiced' enough not to require a daghesh in a begadkepat letter following.

There is no way of predicting precisely when this Shewa is to be used. Students will simply have to learn the relatively few settings in which it occurs. These will be pointed out as we continue through the exercises. Suffice, then, to observe for the moment that it is used before second person masculine and feminine suffixes with both masculine and feminine singular nouns. Examples are to be found in numbers 2, 8, 9 and 12 of the present exercise.

<sup>3</sup> The forms of the noun are quite regular, once it is remembered that the plural of **אֵלֶּיךָ** is **אֵלֶיכם**.

<sup>4</sup> The noun is **אֵלֶּיךָ**. With suffixes we should therefore have expected **\*אֵלֶיךָ**: the doubled **ו** means that the first syllable is closed, and hence short (as in **אֵלֶיךָ**).

However, as in the plural (cf. §25, p. 17), the daghesh drops out of the **ו** over Shewa.

(b)	עֶפְדָּךְ: עֶצְדָּךְ: עוֹפָד	1
	שִׁירְכֶם: עֲצוֹתְכֶם: צֹאנְכֶם	2
	מִקְמוֹתַי: מִחַטֹּתַי: רַעֲבֵי: מִצֻּחַי	3
	קוֹלִי: הוֹרָחִי: מִלֵּאכֵי: גְבִיאִי	4
	רָקִיעוֹ: לִוְחֹ: כֶּסֶאֹ: הִיכָלוֹ	5
	דְּבָרָיו: תְּהִיוּ: גְּמֻלָּיו: בְּרִכּוֹתָיו	6
	אִי־בִיהֶן: גְּבוּרֵיהֶן: מוֹתָן	7

- (c) 1. The army of the enemy is innumerable; they have as many warriors as the stars in the sky.<sup>1</sup>
2. There is nothing new under the sun.
3. A new king arose over the land.
4. He is stronger than I.
5. I am coming<sup>2</sup> to you in the name of the Lord of hosts.
6. The king sent his horses, his chariots and his horsemen.
7. They sang their new song<sup>3</sup> to the Lord.
8. I saw the sun and the moon and the stars and all the host of heaven.
9. These are the names of all the mighty warriors<sup>4</sup> who fell in that battle.
10. They built a new house in their city.
11. The famine was severe (literally, 'strong') in the land and the people had no bread.
12. The angel said to him, 'The Lord is/be with you, mighty warrior'.
13. A great and powerful wind broke the rocks of the mountains.
14. Your men are cursed because they have sinned in the eyes of the Lord.
15. We saw the men riding on their horses.
16. Who is the mighty warrior who is riding on the chariot?

<sup>1</sup> See Lambdin's notes on **סָפָר** in the Vocabulary to this Lesson. Literally translated, the sentence reads, 'There is no number to the army of the enemy; there are to them warriors as the number of (construct singular) the stars of the sky'.

<sup>2</sup> Since the sentence starts with **אֲנֹכִי**, 'I', **בָּא** here must be the masculine singular participle, not the third person masculine singular perfect, 'he came'. 'I came' would, of course, be **בָּאתִי**. For the forms of both the perfect and the participle, see the second half of §64 on p. 60.

<sup>3</sup> Remember that if a noun has a pronominal suffix it is definite. An adjective following must then have the definite article.

<sup>4</sup> It is difficult to know quite how to translate this common idiom. Note that **זָבוֹר** is in the construct state before **לְיָיִל**. Consequently, if the phrase needs to be definite, as it does here, the definite article has to be added to **לְיָיִל** only. In no. 12 the phrase is definite as a way of expressing the vocative.

- (d)
- |   |   |
|---|---|
| 1 | לָקַח צֶלַע מִהָאִישׁ וּמָכְנֹו עָשָׂה אִשָּׁה.                                 |
| 2 | הָיָה הַשִּׁיר אֲשֶׁר שָׂרוּ נְחֻמְדָּן וְיֹסֵב.                                |
| 3 | חֹזֶק הָאֵיב מִזָּבוֹרֵינוּ.  |
| 4 | הָרַע אֶחָד־הַכְּהֻמָּה וְאָכְלוּ <sup>1</sup> מִבָּשָׂרָהּ.                    |
| 5 | זֶה שִׁיר הָרֶשׁ עַל־פְּרָשִׁים <sup>2</sup> וְעַל־מִרְכָּבוֹת וְעַל־מִלְחָמָה. |
| 6 | אֵין עֹז לְקַהֲלָנוּ.   |
| 7 | וּפַל קִיר עִירָם הַגְּדוֹלָה. <sup>3</sup>                                     |

<sup>1</sup> See note 1 to exercise (a) of Lesson 15.

<sup>2</sup> Note this irregular plural. The **ר** should really be doubled, but since it cannot be, the first vowel remains long in compensation.

<sup>3</sup> It is worth checking that this sentence is fully understood: קִיר is in the construct before עִירָם. Since the latter has a suffix, קִיר is also definite, 'the wall'. It is the subject of the sentence, and so the verb (נָפַל, third person masculine singular perfect) agrees with it. עִירָם is feminine singular and definite. Since the adjective 'great' qualifies it, הַגָּדוֹלָה must agree with it in all respects.

## Lesson 21

- (a)
1. Ambiguous. 'His father died' (verbal) *or* 'his father is dead' (non-verbal).
  2. Grammatically ambiguous, since מלא may be either a verb or an adjective, but probably meaning 'The vessel is full of blood' in either case. If מלא is the verb, other translations are also possible: 'The vessel was filled with blood', etc.
  3. Ambiguous in the same way as the previous sentence. 'The temple is full of (was filled with, was full of, etc.) the glory of the Lord.'
  4. Verbal. 'The men died/are dead.'
  5. Verbal, since the stress is on the first syllable: 'The woman died'. If it were on the second syllable it would be the feminine singular of the participle, and hence adjectival: 'The woman is dead'.
  6. Ambiguous. 'The famine is/was/became serious.'
  7. Verbal. 'We are/were ashamed because we have/had sinned.'
  8. Adjectival. 'The men are dead.'
  9. Adjectival. 'The stone is too heavy for me.'
  10. Verbal. 'The waters were filled with/are full of fish.'
  11. Verbal. 'We were filled with/are full of joy.'
- (b)
1. according to your words
  2. from his father's mouth

3. the words of your mouth
4. according to the words of your brother
5. according as you said
6. with his brothers
7. from the midst of my brothers
8. the brothers of our father

- (c)
- |                        |   |
|------------------------|---|
| חורח אבוליו            | 1 |
| שנח מוח אוליו          | 2 |
| קלאים/קלאו השמים עגים  | 3 |
| קלא השורה סרבות ופרשים | 4 |
| הכלי התקדש קלא קים     | 5 |
| בשו                    | 6 |
| השמים בידו (הם)        | 7 |

- (d)
- |  |   |
|--|---|
| עברו אחדתלך הישר שנים רבות.                      | 1 |
| תרה לרעה כי תרנו האנשים אחדותיו.                 | 2 |
| שמרנו אחדתורה אשר נתן לאבוליו ולא עברנו אחדתמצוח | 3 |
| אשר בה.  |   |
| קלאה יד האיש דם.                                 | 4 |
| ישב תצבא מחוץ לעיר ובחוד העיר צעקו העם לאמר      | 5 |
| אנתנו מחים.                                      |   |
| תדבר תזה כבד ספנו.                               | 6 |

(e) The man<sup>1</sup> knew Eve. Eve bore a son to her husband and named the child Cain. She also gave birth to Abel, Cain's brother. Cain was one who tilled the ground whereas Abel was a shepherd.<sup>2</sup> Cain brought some of the fruit of the ground as an offering to the Lord, and Abel too brought from the first-born of his flock. Abel's

offering was acceptable (literally, 'good') in the eyes of the Lord, but Cain's offering was not acceptable. Cain became very angry. Cain slew his brother Abel in the field.

The Lord said to Cain, 'Where is your brother, Abel?'

Cain said, 'I do not know. Am I my brother's keeper?'

The Lord said, 'What have you done? The voice of your brother's blood is crying out to me from the ground, and as for you, you are cursed from the ground which has received your brother's blood from your hand.'

Cain said to the Lord, 'My punishment<sup>3</sup> is too great for me'.

<sup>1</sup> אָדָם is both a proper name, Adam, and a general word for mankind. The former might seem to be more appropriate here, but it is precluded by the presence of the definite article. In fact, the Biblical text at Genesis 4: 1 adds אִשְׁתּוֹ, 'his wife', after the reference to Eve, and this certainly makes for a smoother reading.

<sup>2</sup> In English, 'shepherd' implies one who cares for sheep. In Hebrew the verb רָעָה has a broader reference, so that the addition of צֹאן is strictly necessary for the elimination of any ambiguity. In fact, however, רָעָה is often used on its own to mean 'shepherd', whether literal or metaphorical.

<sup>3</sup> עוֹן means both guilt and punishment. Despite Lambdin's note, the latter is more suitable here.

**Lesson 22**

- (a) 1. They will burn the house  
2. We will remember him  
3. They will bury us  
4. You/they (f.pl.) will sell them  
5. I will seek silver from him  
6. You (f.sg.) will watch me  
7. You (m.pl.) will sell him/it  
8. You (m.pl.) will make a covenant with us  
9. You (f.sg.) will write to us  
10. He will burn her/it

- (b)
- |                                  |   |
|----------------------------------|---|
| שִׁמְעוּ אִמִּי                  | 1 |
| כִּי אֶלֶּיךָ                    | 2 |
| שָׁלַח אֶחָדֶיךָ                 | 3 |
| עִלִּיָּהּ יְפוּחַ               | 4 |
| לְמַדְתִּי אִתָּם לְחַח בְּנִי   | 5 |
| הָעַם אֲשֶׁר בְּרַנְלִי עֹמְדִים | 6 |

- (c) 1. The Lord was with the king because he sought the God of his father and walked in his commandments.



2. They will burn the wicked woman with fire outside the city.
3. They will sell their young<sup>1</sup> brother into the hands of the men who are going down to Egypt.
4. The man did all the work of the service of the house of the Lord.
5. On that day you will rest from any work which you do because it is the Sabbath day.
6. I will seek the Lord all the days of my life because he is my rock and my salvation.
7. Will you (m.pl.) sell me into the hand of<sup>2</sup> my enemies?
8. What is your brother's work?
9. His enemies burnt the house of the Lord and the king's house and they burnt every large house<sup>3</sup> with fire.
10. They called that day Sabbath because the Lord rested on it from the work.

<sup>1</sup> Sometimes in a context like this the adjective may itself carry the idea of the superlative: 'youngest'.

<sup>2</sup> A common idiom for 'into the power of'.

<sup>3</sup> Although there is no definite article, 'every large house' in a given city is clearly determined for the reader, and so **אֵת** is correctly supplied.

- (d)
- |   |  |
|---|--|
| 1 | יִשְׁפֹּר אֶתְּחֵם בְּבָלִי.                                       |
| 2 | אֶזְכֹּר אֶת־מִצְוֹתֶיךָ כָּל־יְמֵי חַיִּי.                        |
| 3 | יִקְבְּרוּ אֶת־אֲבִיהֶם בְּקִבְרֵי אֲבוֹתֵיהֶם.                    |
| 4 | מִהַיְדָרְשׁ אֲנִי מֵבִי.  |
| 5 | לֹא יִזְכְּרוּ הַבָּנִים הָרָעִים אֶת־דְּבָרֵי אֲבִיהֶם הַיָּקִין. |
| 6 | הִילָכְדוּ אִי־יָנוּ אֶת־הָעִיר וְאֶת־עַמָּתָהּ.                   |

## Lesson 23

- (a) 1. Where will you (*or* she) send me to?  
 2. To whom will you (m.pl.) call?  
 3. Where will the women find<sup>1</sup> bread for their sons and daughters<sup>2</sup>?  
 4. Why will the daughters of Jerusalem rejoice?  
 5. They will choose a king for them(selves).  
 6. I will not trust you<sup>3</sup> or the words of your mouth.  
 7. Who will redeem me from the power of<sup>4</sup> my enemies?  
 8. Where have you come from, my son?  
 9. I have come from<sup>5</sup> east of the city, my father.  
 10. Where are you going to?

<sup>1</sup> Notice the spelling of the second and third persons feminine of the imperfect of III-*Aleph* verbs: the *səgōl* of the second syllable is not what might be expected at first.

<sup>2</sup> In Hebrew, both the preposition and the pronominal suffix must be repeated (literally, 'and for their daughters'), but this is not necessary in English.

<sup>3</sup> Notice that **אֶתְּ** is followed by the preposition **אֶת** in Hebrew, whereas 'to trust' governs a direct object in English.

<sup>4</sup> Cf. note 2 to exercise (c) of Lesson 22.

<sup>5</sup> The context (i.e. the use of a verb of motion) shows that **מִן** here must retain its usual meaning of 'from'. In other contexts **מִן** means simply 'on the east of'.

(b)	בְּיָמֵינוּ וּבְיָמֵינוּ	1
	אֲחֵינוּ הַקָּטָן	2
	שְׂמוֹנוֹת	3
	אֲנִי וְאֲחֵינוּ	4
	חֵלְלָנוּ וּפָרְשֵׁנוּ	5
	קִדְּמָנוּ וְעָלְמוּ	6
	רָעָנוּ	7
	מִנְחָנוּ; מִנְחָנוּ	8

- (c) 1. Everyone who trusts in you will rejoice because you are the salvation of our people.
2. The men will lie down there until the morning.
3. The man who trusts/will trust in the name of the Lord is good.
4. The name of this man will be more important than the name of any man living in this land.
5. The sons of the old man will not heed the voice of their father because they are very wicked.
6. I know that he will redeem my people.
7. I rejoiced when I saw all that the Lord had done for us.
8. Who will redeem us from the power of the enemies?
9. The work will be heavy for you and you will cry out to me with a loud voice but I will not listen to you (literally, 'to your voice').
10. I will choose a man from amongst you to be a prophet for me.<sup>1</sup>

<sup>1</sup> This sentence is rather tersely expressed in Hebrew. Literally, it says, 'I will choose from you a man for me for a prophet'.

- (d)
- |   |  |
|---|--|
| 1 | לֹא יִמָּצֵא אִתּוֹ אִיֶּכּוֹ בְּמִצְוֹתַיִם.                                    |
| 2 | יִבְרָא שְׁמַיִם הַדְּשִׁים וְאֶרֶץ הַדְּשָׁה.                                   |
| 3 | רָאִינוּ כִּי תִזְכֹּחַ יָדֶיךָ וְנִדְעֵנוּ <sup>1</sup> כִּי יִשְׁוּעָנוּ בּוֹ. |
| 4 | הֵלֵכּוּ אֲחֵיו <sup>2</sup> בְּתִלְי הַמֶּלֶךְ הַרְעָה.                         |
| 5 | רָאוּ עֵינֵינוּ אֶחָד־בְּכֹד יְהוָה.   |
| 6 | לֹא הָיָה מִסְפָּר <sup>3</sup> לְכֹכְבֵי הַשָּׁמַיִם.                           |
| 7 | קָלָא הַשָּׁמַיִם אֹרֶךְ גְּדוֹל.  |

<sup>1</sup> See note 1 to exercise (a) of Lesson 15.

<sup>2</sup> Notice this irregular form. The plural of אָח is אֲחִים and the suffixes are joined normally to this for the most part: אֲחֵי, אֲחֵיךָ, etc.; cf. §88, p. 96. Anomalously, however, 'his brothers' is אֲחָיו.

<sup>3</sup> Cf. Vocabulary 20, §86. As usual, לֹא הָיָה is used in the place of אֵין when the past tense is required.

(e) Abram, the son of Terah, and Lot, the son of Haran the son of Terah, lived in Ur of the Chaldeans. Terah set out with Abram his son, and with Lot his grandson (literally, 'the son of his son') and with Sarai, Abram's wife, to go toward the land of Canaan. They dwelt in Haran and there Terah, Abram's father, died. Abram went from Haran as the Lord had told him. Abram took with him Sarai and Lot his nephew (literally, 'the son of his brother') as well as (literally, 'and also') all the goods which were theirs in Haran.

They came to the land of Canaan. Abram passed through the land as far as the place called Shechem.<sup>1</sup> The Canaanite was in the land at that time. In Shechem the

Lord said to Abram, 'I am going to give<sup>2</sup> all this land to your progeny'. Abram built an altar there to the Lord.

He travelled from there to the mountain on the east of Bethel. There too he built an altar and he called there on the name of the Lord.

<sup>1</sup> Literally, 'the place of Shechem'. Many scholars believe that in addition to its usual general meaning, **סֶכֶם** can sometimes have the more particular meaning of 'sacred place', 'cult centre', 'sanctuary'. If so, that meaning would fit very well here.

<sup>2</sup> For the meaning of the participle, see the last paragraph of §26 on p. 19.

## Lesson 24

- (a) 1. They slew our king and buried<sup>1</sup> him outside the city.
2. God afflicted the people and sent his prophet to them.
3. They captured his goods and burnt his house.
4. They will call to him and take him and sell him into the hands of his enemies.
5. They came to the woman's house and lay there the whole night.
6. We have obeyed your voice and trusted your words.
7. They arose and chose themselves a king.
8. At noon we will ride on our donkeys towards the wilderness.
9. You will shout with a loud voice and go twice round the city.
10. Did you not hear with your ears the words of my prophet?
11. Our land is good and our vineyards are good.
12. We will break his image.
13. We remembered your kindness which you showed us (literally, 'which you did with us').
14. Are these your (f.sg.) children?

The sentences in this exercise have been translated rather literally because it is so important to understand the principles of narrative sequence explained in this Lesson. Once these are mastered, it is preferable sometimes to introduce the use of subordinate clauses which English style demands. A fuller context will usually indicate when this

is required. For instance, no. 2 might be translated, 'After God had afflicted his people, he sent his prophet to them', etc.

<sup>1</sup> The vocalization of the conjunction before a verb in the imperfect in a narrative sequence is exactly the same as that of the definite article before a noun.

(b) Amongst other things, this exercise gives practice in the use of the pronominal suffixes with segholate nouns. We have already noted when dealing with the construct state that these nouns form a class of their own; see the comments on exercise (a) of Lesson 16. In the plural, they go very much like other nouns such as **דָּבָר**. The only difference is that when the rule of Shewa has to be applied the short vowel to be supplied is not always *hîreq*, but is the same for each word as that already learnt for the construct plural (see the introduction to exercise (a) of Lesson 18 and Lambdin, p. 78). Thus we have forms like **מַלְכֵיכֶם** as well as **סַפְרֵיכֶם**.

It is with the singular noun that the real differences emerge, as Lambdin clearly explains in §99. One helpful factor is that the short vowel of the first syllable is the same as that already associated with each word in this class. Note that since this word is properly closed (hence the daghesh in **מַלְכִּי**) there is no question of the use of the 'middle Shewa' (see under Lesson 20 above) in forms with the second person plural suffix (**מַלְכֵיכֶם**, etc.).

סַפְרֵי:	סַפְרִי	1
כְּסָפִי:	זָהָבִי	2
אֲזָנִי:	רִנָּה	3
דְּרָכִי:	דְּרָכִי	4
אֵיבִי:	שָׁמַיִם	5

סַפְרֵי:	סַפְרִי	1
כְּסָפִי:	זָהָבִי	2
אֲזָנִי:	רִנָּה	3

4 דָּרָה: דָּרָה

5 אִיָּה: שָׁפָה

- (c) 1. The Lord afflicted the king of Egypt because he had done wickedly (literally, 'done the evil') in his sight.
2. In the evening the woman put<sup>1</sup> food and water before him on the table, but he did not eat or drink.
3. They came to the house and lay there until the morning.
4. The priests took the flesh off ('from upon') the altar.
5. They buried their father in the place in which their father had buried his father.
6. The men went to the palace and cried out with a loud voice in the presence of the king and the king listened to them (literally, 'hearkened unto their voice').
7. I will send the money to you because of your little (*or* youngest) son.
8. You have dealt kindly (literally, 'done kindness') with us and with our people.
9. They took their brother and sold him to (literally, 'into the hands of') the men who were going down to Egypt and they sold<sup>2</sup> him to the Egyptians.
10. He rode on his donkey towards the city, (he) and his son with him.

<sup>1</sup> The accent on the first syllable shows that this is the third person feminine perfect. If the accent were on the second syllable, it would be the feminine singular participle.

<sup>2</sup> Note how the pronoun **וְ** comes between the conjunction and the verb, thus interrupting the narrative sequence. The tense thus reverts to the perfect. The pronoun is perhaps used here for emphasis, so that the clause could be translated 'and they in turn sold him . . . '.

- (d) 1 תָּרָה לָהּ וַחֲשֹׁפֶר אֶחָד־לִהְבֵּלִים אֲשֶׁר בָּבֵיתָ.
- 2 יָצָא מִן־הָעִיר אֶל־הַשְּׂרֹחַ וַיְדַרֵּשׁ אֶחָדָאֲחִיו שָׁם וַיִּמְצָא אֹתָם אֹצֵל הַנֶּגֶד.
- 3 לֹא שָׁמְרָם אֶחָד־הַבְּרִיחַ אֲשֶׁר בָּרָחָם אֹתָם.



- 4 אֲנִיחֵנוּ צָמִים לְמַעַן יִשְׁמַע אֱלֹהִים אֶחְדָּבְרִינוּ וְנָחַן לָנוּ יִשְׁעָה מִדְּהָאֵיב.  
5 יִלְכֹּד אֶחְדָּהֶעָמִים בְּיַד חֲזָקָה וּבְאוֹר<sup>1</sup> חֲכָמֵי הָאָרֶץ לְמַעַן יִשְׁמְעוּ אֶחְדָּבְרִיו.

<sup>1</sup> Since the conjunction with the perfect tense in narrative sequence is pointed according to the regular rules, it must, of course, be ׀ before the labials כ, ם and פ ('BUMP'; cf. note 2 to exercise (b) of Lesson 9).

(e) Abraham went down to Egypt because the famine was severe in the land of Canaan. When they came to Egypt, Abraham said to Sarah, 'I know that you are a beautiful woman to look at.<sup>1</sup> The Egyptians will see you and say, "This is that man's wife". So<sup>2</sup> they will slay me but they will take you. Say that you are my sister so that it may go well with me for your sake.'

So that is what Sarah did (literally, 'Thus did Sarah') when they came to Egypt. She spoke to the Egyptians according to the words which her husband had said to her. The Egyptians took her to Pharaoh's house and they did not slay Abraham. They gave to Abraham flocks and herds and donkeys and servants and maidservants and she-asses and camels because of Sarah.

The Lord struck Pharaoh with great plagues because of Sarah, Abraham's wife, and Pharaoh cried to Abraham, 'What is this that you have done to me? Why did you say, "She is my sister?"' So he expelled Abraham and Sarah and everything which was his. Abraham went up with Sarah (literally, 'he and Sarah') and everything which was his and Lot with him towards the Negev.<sup>3</sup> Abraham was very rich (literally, 'heavy') with cattle, silver and gold.<sup>4</sup>

<sup>1</sup> Literally, 'I know that a woman beautiful of appearance art thou'.

<sup>2</sup> The Hebrew here continues, as so often, with an uninterrupted narrative sequence: 'and they will slay'.

<sup>3</sup> There is a small misprint where this word is introduced in the vocabulary to this Lesson, §101. There should not be a daghesh in the ך of the absolute form of this word, ךָ.

<sup>4</sup> Hebrew quite often uses the definite article where we should not do so in English in order to refer to materials, the elements etc., even though only a part and not the whole of them is being considered. A comparable usage in English would be 'to fall into the water'.

## Lesson 25

(a) As a rather crude but simple rule of thumb it may be observed that the imperative Qal (the simple form of the verb studied so far) may nearly always be formed by deleting the first letter of the relevant part of the imperfect and making any necessary adjustment to the pointing demanded by the usual rules of vocalization. Thus:

הִקְבִּיץ > קִבֵּץ    The Shewa is now voiced, so that the daghesh must be omitted from the ב.

הִקְבִּיב > קִבֵּב    As above, but with a daghesh now in the first letter.

הִעָבַר > עָבַר

הִשְׁמַח > שְׂמַח

הִקְבִּיבוּ > קִבְּבוּ > קִבְּבוּ    Application of the rule of Shewa and changes in daghesh as above.

הִקְבִּיבְהוּ > קִבְּבְהוּ > קִבְּבְהוּ    Changes in daghesh as above.

1. Seek (m.pl.) the Lord.
2. Gather (m.sg.) the people before me.
3. Capture (m.pl.) the cities of your enemies.
4. Bury (m.sg.) them there.
5. Ride (f.sg.) to him on your horse.
6. Do not make (m.pl.) a covenant with them.

7. Do not abandon (m.sg.) your priests.
8. Cross (m.pl.) the field to the vineyard.
9. Seek<sup>1</sup> (m.sg.) the word of the Lord today.
10. You (m.pl.) shall not transgress the Lord's commandments.
11. Do not stand (f.sg.) there.
12. Send (f.pl.) the she-ass to me.

<sup>1</sup> See Lambdin's note towards the end of §102 about the effect of joining מֵ with *maqṣēp̄* to a preceding imperative. Because the stress automatically moves to the מֵ in such circumstances, the second syllable of מֵרָשׁ (note that there should be a daghesh in the first letter) now becomes an unstressed closed syllable. As is well known by now, this always has a short vowel, *o* in this case, of course.

- (b)
- |    |   |
|----|---|
| 1  | אִיפֹה אֲחֻזְךָ.                            |
| 2  | אֶלְחַסֵּם לִידָה.                          |
| 3  | אֶלְתַּהַר אֶחְדָּאֲשִׁים הָהֵם.            |
| 4  | שְׁלַח אֵלַי אֶחְסֹפִי.                     |
| 5  | קִבֵּץ אֶחְדֵּכֶתִים וְאֶחְדֵּנִיָּאִים.    |
| 6  | אֶלְתַּעֲבֵר תִּנְבָּה.                     |
| 7  | קִבֵּר אֶחְדֵּכֶלִים הָאֵלֶּה.              |
| 8  | נֵאל אֶדְעִבְךָ.                            |
| 9  | שְׁלַחִי אֵלַי <sup>1</sup> אֶחְשַׁחֲוִיךָ. |
| 10 | עֲזֹב אֶחְדֵּרְכִיךָ תַּרְעִים.             |

All the imperatives in this exercise are taken as masculine singular with the exception of no. 9. In most cases plural and/or feminine forms would also be appropriate.

<sup>1</sup> See the note on word order following exercise (a) of Lesson 7 above.

- (c) 1. You will attend (literally, 'hearken') to my voice and you will return to the city lest your enemies slay you.
2. You (m.pl.) will stand here and listen to the words of your mistress.
3. We shall pass through the land and settle over by (literally, 'as far as') the sea.
4. I will ride to the mountain and slay the wicked men who live there.
5. You will gather the people before me and I will talk to them according to these words.
6. The young man lay down and had a dream.
7. You (m.pl.) shall not sin against the Lord your God.

- (d)
- |   |  |
|---|--|
| 1 | אָעֻז אֶחָדָעֲרִי וְשָׁבִחִי הָעִירָה.                           |
| 2 | יַעֲבֹדוּ אֶחָדִיתָהּ כָּל־יָמֵי חַיֵּיהֶם.                      |
| 3 | אָרָכָב עַל־חֲמֹרֵי הָעִירָה לִמְעַן אֲסַפֵּר אֶחָדֶכֶּשׁ הָהָא. |
| 4 | בַּעֲבוּרֶךָ יִתְּנֵנִי אֲחִי וְלִקְחוּ לָהֶם אֶחָדֶכֶּשִׁי.     |
| 5 | אֲחֻזּוֹ יָפֵחַ כִּרְאָה הִיא.                                   |
| 6 | אֲנִי יָשָׁב נִכְנָעִנִי מִקָּדָם לִמְקוֹם הָהָא עַד־הַסֶּדֶקֶר. |
| 7 | הוּא זָקֵן וְאֵין לוֹ זָרַע.                                     |
| 8 | אֲנִי יָרָא <sup>3</sup> מִקֶּדֶךָ וּמֵאֲנָשֶׁיךָ.               |

<sup>1</sup> There are two points to be noted about this form. First, as seen in §103, I-guttural verbs sometimes take an *a*-class vowel and sometimes an *e*-class vowel in the first syllable of the imperfect. On the whole it is verbs which are stative in meaning which belong to the latter group. However, it is probably best at this stage to learn the correct form of the imperfect with each of these verbs as they occur. Lambdin gives the form each time in the glossary at the end of the book.

Second, it is important to understand why this word has two short *a* vowels in its first two syllables. It is because of the application of the rule of Shewa, as carefully explained by Lambdin on p. 114. This affects the second person fem. sg. and the third and second persons masc.pl.

<sup>2</sup> This is taken here as feminine on the assumption that the sentence refers to the story of Abraham and Sarah. As it stands, it could equally well be masculine, כְּעַבְדֵּךָ.

<sup>3</sup> This is the participle of the stative verb יָרָא.

(e) Sarah, Abraham's wife, bore him no children (literally, 'did not bear to him') but she had an Egyptian maidservant whose<sup>1</sup> name was Hagar. Sarah gave Hagar, her Egyptian maidservant, to her husband Abraham (to act) as a wife for him. Abraham went in to Hagar and she conceived.

Sarah was angry when she saw that Hagar had conceived.

Hagar was afraid of Sarah, her mistress, and she fled to the wilderness.

The angel of the Lord found her by a spring of water in the wilderness. The angel said, 'Hagar, Sarah's maidservant, where have you come from and where are you going to?' Hagar said, 'I am fleeing from Sarah, my mistress'. The angel of the Lord said to her, 'Return to your mistress. You shall give the name Ishmael to the son to whom<sup>2</sup> you are about to give birth because the Lord has heard your distress.' Hagar returned to her mistress Sarah. Hagar bore a son to Abraham, and Abraham gave the name Ishmael to his son whom Hagar had borne.

<sup>1</sup> Literally, 'and her name was Hagar'. This is a simple example of what is known as a circumstantial clause. They will be analysed more fully later on. They generally need to be rephrased slightly in order to render into idiomatic English.

<sup>2</sup> There is a small misprint in Lambdin's text: שָׁמָּה should, of course, be pointed with *səgōl*, not *šerê*.

## Lesson 26

- (a) 1. Let me lie down  
 2. Let us seek  
 3. He will remember *or* let him remember  
 4. Let us break  
 5. Let me rest  
 6. Open . . . and shut (m.sg.)  
 7. Read . . . and write (f.sg.)  
 8. Break . . . and (then) burn (m.pl.)  
 9. Listen . . . and (then) know (m.pl.)  
 10. Stand . . . so that you may hear<sup>1</sup> (m.pl.)

<sup>1</sup> Note carefully the difference between the pointing of the conjunction here and the pointing of the *wāw*-consecutive described in Lesson 24. The latter is the same as the pointing for the definite article, whereas in the present example it has its normal, simple pointing. In this case it expresses purpose, as explained by Lambdin at §107 (c). (The reason for this may relate to the meaning of the Jussive and Cohortative. For instance, 'Let me go to town and let me do some shopping' equals 'Let me go to town in order that I may do some shopping'.)

- 2 יֹאכֵל אֶחָדָהֶן.
- 3 נֹאחֶזֶה אֶחָדָכֶם.
- 4 יִשְׁכַּר אֶחָד־לַחֹת הָאֶבֶן.
- 5 נִבְתָּרָה<sup>2</sup> לָנוּ בְּסֶלֶךְ.
- 6 יִנָּחַל שָׂמוֹ בְּכָל־הָאָרֶץ.
- 7 יִשְׁמְעוּ אֶחָד־כִּרְיֵנוּ וְיֵדְעוּ כִּי אֲנִישִׁים טִיבִים אֲנִחנוּ.
- 8 אֲשַׁמְעָה אֶחָד־הַדְּבָרִים אֲשֶׁר אָמַר הַנָּבִיא.

<sup>1</sup> The following saying may help in memorizing the five I-א verbs which regularly have *ō* in the preformative of the imperfect (Lambdin §108 (a)): 'He said, "I am willing to eat what you *bake*, though I *perish*!"'

<sup>2</sup> The English here should read 'choose', not 'chose'.

- (c) 1. The king rent his clothes and said,<sup>1</sup> 'The city will be destroyed and the enemies will take its people prisoner'.
2. In the morning they will open the city gate and then you (m.pl.) will flee with us to the mountain lest they find you and slay you.<sup>2</sup>
3. Let us send him to the battle so that he may perish there.
4. Bind them and then take them outside.
5. Close the city gate because the enemy is coming<sup>3</sup> against us.
6. You (m.sg.) shall love your mother and your father.
7. The wicked will perish (*or* Let the wicked perish) because they have no salvation.
8. And the prophet said, 'An evil day is coming when (literally, 'and') God will smite you and your children<sup>4</sup> because you have not obeyed (the voice of) his prophet nor kept the law's commands'.
9. Take half the money for yourself and give me the other half.
10. You shall not eat of the birds of the sky.



11. Let us tell the king that the work is too hard for us.

12. Let them take (or They will take) the gold and give it to the others.

<sup>1</sup> The imperfect of אָמַר with wāw-conversive is usually וְאָמַר. The reason why it reverts to a (*pátaḥ*) in the final syllable at the end of a clause cannot be fully explained at this stage, but will become clear when pausal forms are treated in §§152 and 155.

<sup>2</sup> Note the verbal sequence here. וְקָצְאוּ is imperfect after פָּרַךְ. Being in sequence with it, וְהָרַגוּ is wāw + perfect, this having the force of another imperfect.

<sup>3</sup> Grammatically, אָבִי could be either 3rd masc.sg. perfect Qal or the masc.sg. participle Qal. Sense suggests that the latter is to be preferred, though the former is not impossible. In sentence 8, however, אָבִי can only be the participle, as the sequence following it makes clear.

<sup>4</sup> While בֶּן means a son, strictly speaking, it may also be used with the wider sense of 'children' if the context so demands; cf. the common expression בְּנֵי־יִשְׂרָאֵל, 'the children of Israel'.

- (d)
- |   |  |
|---|--|
| 1 | נִסְתַּרְהוּ אֶחָד־הַשְּׂעָרִים וַיִּשְׁכְּנוּ בְּעִיר עֲדֵה־בְּקָר.       |
| 2 | לִפְנֵי שֹׁכֵר אֶחָד־הַלְוִיֹּת וַיֹּאמֶר כִּי הָסָאנוּ לַיהוָה.           |
| 3 | זָכְרוּ אֶחָד־הַבָּרִים הָאֵלֶּה פֶּן־תִּחַסְמוּ.                          |
| 4 | אָהֵב אֶחָד־הַנָּשִׁים כִּי יִפֹּחַ מִרְאָה הִיא.                          |
| 5 | יִקְרְעוּ אֶחָד־בְּנֵיהֶם בַּיּוֹם הַהוּא כִּי יֵאָסְרוּ אֹתָם הָאֲנָשִׁים |
- וְתִלְכוּ עִם־הָאֲסִירִים הָאֲחֵרִים אֶל־אֶרֶץ אֲחֵרָה וַיָּשְׁבוּ שָׁם שָׁנִים רַבּוֹת.

## Lesson 27

(a) The construction studied in this Lesson, §110, and its development in the next is very characteristic of Biblical Hebrew prose. It is thus a great strength of Lambdin's *Introduction* that he explains it sufficiently early in the course to enable students to become thoroughly familiar with it by the end. It would be a mistake to offer a literal translation of all the sentences in this exercise, but students should be sure, first, that they understand how the English is derived from the Hebrew and, second, to ask themselves whether, given the English translation, they can see how to work back from it to the Hebrew. Thus usually וַיְהִי and וַיִּהְיֶה will not be directly represented in the English, the sentences starting directly with the subordinate clause or phrase. It would be wrong, however, to write such sentences in Hebrew without וַיְהִי or וַיִּהְיֶה. Similarly, once the main verb of the sentence is reached (e.g. וַיֵּצֵא in no. 1), it will not be immediately apparent from the English that this is *wāw* + a 'converted' form of the verb. Again, however, it would be quite wrong to continue with a verb on its own; the construction demands the use of the *wāw*-consecutive at this point.

A completely literal translation is supplied with the first two sentences in the hope that this will make these points clear for the remainder of the exercise as well. Students will then be able to check how well they have mastered this construction when they come to use it for themselves in exercise (c).

1. And it was, after the death of our father, and we left our city and passed through the land to the sea > After our father's death we left our city and . . .
2. And it will be on the coming day and I will send my maidservant to you as you said to me yesterday > Tomorrow I will send you my maidservant as you told me to yesterday.
3. In the morning he forgot the dream which he had had in the night.
4. When you obey (the voice of) my prophet I will remember (you) that you are my people.
5. When he saw the well of water he rejoiced.
6. When he heard her voice, he sent his angel to her.
7. On that day you will tend<sup>1</sup> your flock here lest our enemies tie you up and take the flock.
8. When I call to you, you must flee<sup>2</sup> from this place and return home.
9. In that year your enemies will surround your city because the Lord has cursed you because of the sins which you have committed against him.
10. On the seventh day God rested from his work.

<sup>1</sup> From נָעַד, 'to shepherd, tend' (of flocks); cf. Vocabulary 21, §89. It should not be confused with עָוָה, 'to be evil, bad'. Lambdin lists this latter verb in the vocabulary of the present Lesson as עָוָה. What he means by this is that, being a stative verb from a geminate root, its third person forms are irregular, like those of עָוָה; see the closing remarks in §87.

<sup>2</sup> Strictly speaking, 'you will flee' (a 'converted' perfect). The context suggests, however, that this is in sequence with an implied imperative, and this needs to be brought out in translation.

(b) 1. The voice of your (f.sg.) distress

2. Half of his fruit
3. The year of our war
4. The day of your (m.sg.) work
5. The days of your (m.sg.) old age
6. The words of my mistress
7. Maidservants and female slaves<sup>1</sup>
8. The sister of the Canaanite
9. The property of the Egyptians
10. The altar of the temple

<sup>1</sup> These two words are virtually synonymous

(c) See the introductory remarks to exercise (a) above.

- 1 נִהְיָ כְּאִשָּׁר רָאוּ אֹחֻי וַיִּקְרְאוּ אֵלָיו.
- 2 נִהְיָ כְּאִשָּׁר קָלוּ תִיּוֹ וַיִּקְבְּרוּ אֹחֻי בְּקֶבֶר אֲבוֹתָיו.
- 3 וְהָיָה כְּאִשָּׁר חֲעָבְרוּ אֶחָד־הֶעָבָר וַרְאִיתָם אֶחָד־הָאָרֶץ אֲשֶׁר אָנֹכִי נָחַן לָכֶם.
- 4 נִהְיָ אַחֲרֵי כֵן וַיִּשְׁלַח אֲנָשִׁים מִצִּיּוֹנָה כִּי הָיָה רָעַב בָּאָרֶץ.
- 5 וְהָיָה בַּיּוֹם הַהוּא וַרְאִיתָ אֹחֻי וְהוּא עָמַד לִפְנֵיָהּ.<sup>1</sup>
- 6 נִהְיָ כְּאִשָּׁר מִצָּאָה אֶחָד־הָעֵץ וַחֲאָכַל מִפְרִיו.
- 7 וְהָיָה בְּעֶרֶב וַיִּצְאָהָ מִרְחֶעִיר וּבְרַחֲתָ הַלְוָהּ.

<sup>1</sup> Note carefully how לִפְנֵי goes with suffixes. Although we tend to think of it as a preposition, it is really only the preposition ל with the construct plural of פָּנִים, 'face'. When suffixes are added, the vocalization needs to be modified accordingly: לִפְנֵי, לִפְנֵיו, לִפְנֵיהֶם, etc. Of course, with the heavy suffixes it will revert quite regularly to לִפְנֵיהֶם, etc.

(d) The Lord visited Sarah as he had promised. Sarah bore a son to Abraham in ('to') his old age and Abraham named his son whom Sarah had borne to him Isaac.<sup>1</sup> The

child grew up with the son of Hagar the Egyptian. When Sarah saw the son of the maidservant with her own son Isaac, she said to Abraham, her husband, 'Drive away this maidservant and her son'.

This seemed like a very bad idea to Abraham<sup>2</sup> because of his son Ishmael, but God said to Abraham, 'Listen to everything that Sarah is saying to you<sup>3</sup> for in Isaac will your descendants be named, and as for the son of the maidservant I shall also make him into a great nation<sup>4</sup> since he too is your descendant'.

So after this Abraham expelled Hagar and her son. The maidservant wandered about lost in the wilderness, and when the water and the food which Abraham had given her were finished she lay down on the ground and wept. God heard the lad's voice and the angel of God called to her from heaven, saying, 'What is the matter with you, Hagar? Fear not! for God has heard the lad's voice.'

After these things Hagar found a well of water. God was with the lad, and the lad grew up in the wilderness with his mother.

<sup>1</sup> Hebrew narrative often continues for long stretches with the use of the *wāw*-conversive construction while English style demands that it be broken up sometimes into more manageable sentences.

<sup>2</sup> Literally, 'The thing was very bad in the eyes of Abraham'.

<sup>3</sup> The Hebrew syntax seems at first to be a little disjointed: '(As for) everything which Sarah is saying to you, listen to her voice'. In fact, 'her voice' is included after the main verb as a way of resuming the whole of the clause which precedes, this being known technically as a *casus pendens*. It has the effect of giving a certain emphasis to the opening words of the sentence. See the next note.

<sup>4</sup> We have here another example of the use of a *casus pendens*. This time the direct object of the verb is put first in the sentence (וְיִשְׁמָעֵאל בֶּן־הָאֲמָיָה), and it is 'resumed' in a

pronominal object suffix attached directly to the verb (אֶעֱשֶׂהוּ = 'I will make him'), a form not studied until the last few chapters of the book.

## Lesson 28

(a) The infinitive construct with suffix may be regarded as the second main form in which we find what we have called the 'middle Shewa' (see note 2 to exercise (a) of Lesson 20). Thus in **קָרָה** it is silent enough to close the first syllable, which thus has a short *o* vowel (not a long  $\bar{a}$ ), but voiced enough not to require a daghesh in a following begadkepat letter. Of course, if this middle letter of the verbal stem is a guttural, the Shewa will be composite, e.g. **קָחַרְי**.

1. so that you may observe the law
2. when he killed<sup>1</sup> his enemies
3. when the king sent his servants
4. when the man heard our voice
5. when we made a covenant
6. when he created the creeping things
7. to kill all the males
8. when they cry out to me
9. when you wrote his words
10. when our enemies burnt the city
11. when he gave names to the animals
12. when I tore my clothes
13. because they shut the gate

14. until they find him
15. not to eat the beasts of the field
16. not to transgress his commandments

<sup>1</sup> The infinitive construct is not tied to any particular tense, but must be translated in a way which suits the wider context in which it is found. In the isolated phrases of this exercise there is no way of telling whether a past, present or future is intended.

(b)	בְּשִׁכְחֶיךָ <sup>1</sup> אֶחָד־הַחֹרֶה הַזֶּה	1
	בְּעִמְדֵי שָׁם	2
	אַחֲרֵי אֶסְכְּנֵנּוּ אִתָּם	3
	בְּקִבְרָם אַחֲרָיו	4
	עַד־אֶסְרָם אֵלָינוּ	5
	אַחֲרֵי שִׁכְחָם	6
	לְבִלְתִּי <sup>2</sup> רֶכֶב עַל־הַסּוּס	7
	עַד־קִרְאָךְ אֵלָינוּ	8
	עַד־שִׁבְרֵי אֶחָד־הַלְוִיִּם	9
	בְּאֵבְלֹו	10
	לִמְעַן שְׁלַחֹו (יִשְׁלַח) אֶחָד אֵלָינוּ	11
	לִמְעַן שִׁמְרֶךְ אִתָּם	12

<sup>1</sup> There does not appear to be any appreciable difference between the meaning of בְּ and בְּ with the infinitive construct; they may therefore be used interchangeably.

<sup>2</sup> At the end of §115 Lambdin states correctly that the infinitive construct is negated with לְבִלְתִּי; in fact, just as 'to do something' is expressed by לְ + infinitive construct, so 'not to do something' is expressed by לְבִלְתִּי + infinitive construct, not just לְבִלְתִּי on its own. The examples Lambdin gives in his description should make this point clear.



- (c) 1. When they choose him as king, he will sit on the throne.<sup>1</sup>
2. Why have you acted wickedly<sup>2</sup> in my sight by not listening to my voice?
3. When he found the boy, he killed him.
4. When we heard the voice, we rejoiced.
5. I am/was not able to eat this bread.
6. They wanted to kill the inhabitants of the city but they were not able to find them.
7. After he has gathered the men to himself in his house he will prepare (make) a great banquet.
8. You are good because you have remembered my commandments not to sin against me.
9. When he saw her (and) that she was very beautiful in form and appearance,<sup>3</sup> he loved her and desired her as his wife (literally, 'to him for a wife').
10. When the Lord visits Sarah she will conceive and bear a son to her husband.
11. Who will want to redeem you (f.sg.)?
12. They went out of the palace so as not to hear the words of the evil king.
13. After they ceased to listen to the voice of the prophet, they committed many sins.
14. The people have finished crossing over the river.
15. The years were like days in his sight while he loved her.
16. When the woman seized his garment, he left his garment and fled from the house.

<sup>1</sup> This sentence uses the same construction as that studied in the previous Lesson, but now with **וְ** or **וּ** + infinitive construct in the subordinate clause. Lambdin refers briefly to this at the end of §115 (a), but it is worth emphasizing that it is extremely common. The first sentence could thus be translated literally, 'And it will be, in their choosing him for a king, and he will sit (*wāw*-conversive) on the throne'. Note

carefully the same basic construction in numbers 3, 4, 7, 10 and 16 of this exercise.

(Nos. 9 and 13 are similar, but they do not use the infinitive construct in just this way.)

<sup>2</sup> Literally, 'Why have you done the evil . . . ?' We might have expected **אֵל** before **עָשִׂיתָ** since it is the direct definite object of **עָשִׂיתָ**. In fact, while students are advised always to use **אֵל** in their own compositions, the Hebrew Bible is not itself fully consistent in its usage.

<sup>3</sup> Note this use of the construct of the adjective, 'beautiful of form and beautiful of appearance'. For the pointing of **יָפָח**, cf. §46 (b): **יָפָח + ך**.

- (d)
- 1 וַיְהִי בַהֲרָגָם אֶחָד־הָאֲסִירִים וַנְּבָרַח מִשָּׁם וַנַּעֲבֹר הַנָּה.<sup>1</sup>
  - 2 חָטָאתָ לְבִלְתִּי אֶהְיֶה<sup>2</sup> אֶחָד־אֵלֶיךָ וְאֶחָד־אִמְךָ.
  - 3 יָשְׁבוּ בְּבִיחָה עַד־פָּתַח הָאֲנָשִׁים אֶחָד־הַשָּׂעִר.
  - 4 תִּפְצְצוּ<sup>3</sup> לְזֹכֶר<sup>4</sup> גַּם־אֶחָד־הַתַּיִים וְגַם־אֶחָד־הַמַּחִים.<sup>5</sup>
  - 5 אֵין לֶאֱכֹל אֶחָד־בָּשָׂר תַּחֲיוֹת הָאֱלֹהִים.
  - 6 וַיְהִי כִּאֲשֶׁר רָאָה<sup>6</sup> אֶחָד־הַיִּבְשָׁה וַיִּשְׁמַח כִּי יָדַע כִּי תָדָלוּ (כָּלוּ) הַנָּפִים מֵעַל־פְּנֵי הָאֲדָמָה.
  - 7 לֹא יִכְלְנוּ<sup>7</sup> לְכַתֹּב<sup>8</sup> וְגַם לֹא יִכְלְנוּ לִקְרֹא.

<sup>1</sup> See §58.

<sup>2</sup> See §117 for this noun which frequently serves for the infinitive construct of **אֶהְיֶה**.

<sup>3</sup> Being a stative verb, **תִּפְצְצוּ** may be used in the perfect with present significance; cf. §87.

<sup>4</sup> For some reason Lambdin does not explain at §115 (b) that when **ל** is added to the infinitive of the strong verb it forms a closed syllable with the first letter of the verbal stem. If the second letter of the stem is a begadkepat letter, it must therefore have a

daghesh, as לְזַכֵּר in this sentence, לְכַחֵב in no. 7 and לְלַכֵּד in §115 (b). לְסַנֵּר further down in that paragraph should thus be corrected to לְסַנֵּר.

<sup>5</sup> וְנָם . . . וְנָם: 'both . . . and'.

<sup>6</sup> In theory this sentence could start בְּיָדָיו followed by the infinitive construct of רָאָה. However, the correct form of the infinitive construct of a III-*Hē* verb is not learnt until Lesson 31.

<sup>7</sup> For the forms of the perfect tense of יָכַל, cf. §87.

<sup>8</sup> After יָכַל the infinitive construct may be used on its own or with ל; contrast nos. 5 and 6 of exercise (c). However, in the Hebrew Bible the construction occurs 122 times with ל, but only 27 times without. It is therefore better on balance to introduce the infinitive construct with ל after יָכַל.

## Lesson 29

(a) 1. Give me two books

2. Take (f.sg.) your silver

3. The man will approach me

4. And the woman made (literally, 'vowed') a vow

5. Do not hate your (m.pl.) brother

6. And he smote them with<sup>1</sup> many severe plagues

7. And they took his tunic and tore it

8. Two old men are walking on the road

9. Approach me, my daughter

10. Set out for (towards) Egypt!

11. Give us help

12. He will fall to the ground when you approach him

13. It is good of you to give me the silver (literally, 'your giving to me the silver is good')

14. Lift up your eyes towards heaven

<sup>1</sup> Note that **בְּ** is followed by a cognate accusative in Hebrew rather than by a preposition, as in English.

(b)

1 הָנִי לָנוּ אֶחָדָם

הָרַגוּ אֶחְדָּהֶנָּחַשׁ	2
אֶל־הָאֶחָדָם אֶחְדָּהֶנָּחַשׁ	3
קָח שְׂמִי אֶבְנִים <sup>1</sup>	4
נָסַע (pace Lambdin) אֶחְדָּהֶנָּחַשׁ פָּה	5
נָשִׂי אֵלָיו	6
נָשָׂה בּוֹ	7
וַיִּהְיֶה לוֹ אֶחְדָּהֶנָּחַשׁ	8
וַיִּפְּלֵה אֶרֶץ	9
וַיִּסַּע הַמֶּלֶךְ	10
נָתַן לָהֶם לֶחֶם	11
נָסַע בְּפֶקֶד	12

<sup>1</sup> Remember that, despite its form, אֶבֶן is feminine. The daghesh in the ף of the feminine forms of שְׂמִי is unexpected and so needs to be learnt carefully.

- (c) 1. I cannot/was not able to carry these stones<sup>1</sup> because they are/were too heavy for me to pick up (literally, 'because they are heavy from my picking them up').
2. He will not want to approach you when you call to him.
3. Gather the people to this place<sup>2</sup> lest they perish at the hands of the enemies.
4. He fled to the mountain so that they should not take him or his cattle.
5. Shut the gate of the city lest the men approach and kill us.
6. And they planted a vineyard there and many trees.
7. When he approached me I looked up at him (literally, 'I lifted up my eyes to him') and said, 'Why have you come to me, my son?'
8. The woman wandered about lost with her two sons and was not able to find water for them.
9. I wanted to set out yesterday but I could not find my garments or my tunic.
10. When they open the gate you will go outside.
11. Come now, let us hearken to his voice, for he is righteous in our eyes.

12. Take (m.pl.) your property and everything that is yours and travel to that land and you dwell too<sup>3</sup> in the land of your fathers' residence.

<sup>1</sup> See note 2 to exercise (c) of Lesson 28.

<sup>2</sup> In this sentence **וְהָיָה** must be the adverb and not the fem. pl. pronoun.

<sup>3</sup> In this sentence **וְהָיָה** expresses more felicitously than is possible in English that 'you' should dwell in that land as well as 'your fathers' who did before you.

- (d)
- |   |   |
|---|---|
| 1 | וְהָיָה בְּנִשְׁחָוֹ אֵלָיו וְנִקְרָא אֶל-עַבְדָּיו.                      |
| 2 | וַיִּסַּע וַיַּעֲבֹר עַד-תְּנֹקֶה.  |
| 3 | וַיִּשָּׂא אֶחָדָיו <sup>1</sup> הַשְּׂמִימָה וַיַּעֲקֹב בְּקוֹל גְּדוֹל. |
| 4 | קָחִי אֶחָד בְּיָד וַיֵּצֵאתָ מִתְּפִסִּים הַזֶּה.                        |
| 5 | לֹא יָכֹלְנוּ לִשְׂמֹחַ <sup>2</sup> אֶחָדָהֶנּוּ אֲשֶׁר שָׁם עָלֵינוּ.   |
| 6 | וַתִּקְדֹּם שִׁירָה וְסוֹבִימִים דְּבָרָיו בְּאָזְנוֹתָיו.                |
| 7 | וְהָיָה אַחֲרָיו בֶּן וַיִּסְעוּ <sup>3</sup> אִישׁ אֶל-אֶרְצוֹ.          |

<sup>1</sup> When 'hands' occurs, it will virtually always be dual, as here; cf. §92.

<sup>2</sup> Note carefully the pointing of the ל. As Lambdin observes at the end of §118, it is always pointed with *qāmeṣ* before an infinitive construct if it comes immediately in front of the tone; thus לָשֹׂחַ and לָחַח, but לְבָחַב.

<sup>3</sup> Cf. §118 (e).

(e) Now<sup>1</sup> Laban had two daughters; the name of the elder was Leah and the name of the younger was Rachel. Rachel was beautiful in form and appearance,<sup>2</sup> and Jacob loved Rachel; so he said to Laban, 'I will serve you seven years for Rachel, your

younger daughter'. Laban replied (said), 'It is better for me to give her to you than for me to give her to any other (another) man'.

So<sup>1</sup> Jacob served seven years for Rachel, and they (which) seemed like a few days to him because he loved her. Then<sup>1</sup> Jacob said to Laban, 'Give me my wife because I have fulfilled my time (literally, 'my days are full')'. So<sup>1</sup> Laban gathered all the men of the place and he prepared a banquet. In the evening he took Leah, his elder daughter, and gave her to Jacob and he came in to her in the night.

In the morning, when Jacob saw that Leah was with him, he said to Laban, 'What is this that you have done to me? Did I not work with you for Rachel, so why have you deceived me?' Laban said, 'In our place it is not (done) to give the younger before the firstborn. I will give you this one too in exchange for the labour with which you will serve me for another seven years.' Then Laban gave Rachel in marriage (literally, 'for wife') to Jacob, and Jacob served Laban for another seven years for Rachel.

<sup>1</sup> While Hebrew narrative often uses the conjunction *wāw* as a connection, English style demands the use of words like 'so', 'then' etc.

<sup>2</sup> Cf. note 3 to exercise (c) of Lesson 28.

## Lesson: 30

- (a)
1. Our going down to Egypt
  2. Sit here!
  3. When you bear a son
  4. Know that the king is coming!
  5. Do not be afraid (f.sg.)!
  6. You will not be able to sleep.
  7. You (m.pl.) will inherit this land.
  8. Go down to the city!
  9. Sit (i.e. stay) in your house!
  10. We will be able to go in the morning.
  11. Leave (m.pl.) the city!
  12. When you inherit it (f.)

(b)

סע היום	1
יהי בדעמך	2
חלד בן	3
לא ינחש אחד הארץ הזאת	4
יצר קלי חרש	5
לא ינחש סתם	6
יהי כצאח	7



תִּירָעָה אֶחָד־כָּל־יְהוֹדָבִים הָאֵלֶּה	8
גִּרְדָּה תִּשְׁנָה	9
וַיֵּלֶכְוּ אֶל־אֲרָצָם	10
גִּשְׁבָּה וְאֶלְנֹת or גִּשְׁבָּה וְנֹאכָל <sup>1</sup>	11
וַיִּשְׁאֵן כָּל־הָאֵלֶּה	12

<sup>1</sup> Cf. §107 (c).

- (c) 1. The keeper of Israel will not sleep.  
 2. And the men came near to him to inquire after his health.  
 3. When the people call to me, I will answer them.  
 4. And when the child slept, he had a dream.  
 5. The valley to which you are going<sup>1</sup> is very far from this place.  
 6. They killed the master of the house and took all his property with them and left the city.  
 7. The man inquired and said, 'What have I done that you should hate me?'  
 8. I will lie down in peace to sleep<sup>2</sup> because you are with me, O Lord God.  
 9. Come near to the temple and listen to the prophet's words.  
 10. Why did you not answer when I inquired after your health?  
 11. The evil will not come near your house because the Lord has given his angels to watch over you and all your ways.<sup>3</sup>  
 12. What will you request of me?  
 13. They captured the city before its inhabitants had fled to the wilderness.

<sup>1</sup> See §70 for this construction.

<sup>2</sup> Notice that this is not a *wāw*-conversive on the imperfect (which would have to be pointed like the definite article -- וְאִשׁ -- and which in any case would not fit after a preceding imperfect), but a simple *wāw* on the imperfect which expresses result or purpose: 'so that I may sleep'; see note 1 to exercise (a) of Lesson 26, and cf. §107 (c).

<sup>3</sup> A daghesh has been accidentally omitted from the first letter of this word in the Hebrew. It should read דָּרָדִיךְ.

- (d)
- 1 מִי אִישׁ הָאִשָּׁה הַיָּפָה הָיְתָה הַעֲבָדָה אֶצֶל הַשֶּׁעַר.
  - 2 בָּאוּ אֶל־הַעֲבִיר מִרְחוֹק לִשְׁאֹל לְשָׁלוֹם לְפָלֶךְ.
  - 3 בָּא בָּעַל הַסֵּדָה וַיֹּאמֶר לָנוּ לָלֶכֶת אֶל־בֵּיתֵנוּ.
  - 4 גָּסְעוּ נִלְכּוּ יָמִים רַבִּים עַד־מָצְאוּם עֹמֵק נְדוּל וְנִחְמַד אֲשֶׁר יָשְׁבוּ בּוֹ בְּשָׁלוֹם.
  - 5 נִשְׁמָעָה אֶחָד־בְּרִיּוֹ וְגִרַע אֶחָד־הַמָּקוֹם אֲשֶׁר בָּא מִכְּנֻ.

<sup>1</sup> Under 'tell' in the English-Hebrew glossary, Lambdin gives דָּרָדִיךְ, a form of verb which has not yet been studied. In fact, in a context such as the present one, where 'tell' means 'command', אָמַר is in any case the more appropriate verb to use.

(e) Jacob dwelt in the land where his father had resided (literally, 'the land of his father's sojournings') in the land of Canaan. This is the history<sup>1</sup> of Jacob. Joseph, who was seventeen years old,<sup>2</sup> was with the sheep, tending them with his brothers.<sup>3</sup> Now Israel<sup>4</sup> loved Joseph more than all his sons because he had been born to him in his old age (literally, 'because he was to him a son of old age'), and so he made for him a full garment with long sleeves. His brothers saw that their father loved him more than all his brothers and they hated him and could not speak peacefully to him.

Joseph had some dreams and in his dreams his brothers, his father and his mother would bow down before him. He told his dreams to his brothers and they hated him because of his dreams and because of what he said (literally, 'his words'), and he also told his father. Then his father rebuked him and said to him, 'What is this dream which you have had? Shall I, your mother and your brothers indeed come<sup>5</sup> to bow down to the ground before you?'

His brothers hated him, but his father remembered what he had said (literally, 'kept his word').

<sup>1</sup> חֲלָדֹת has traditionally been given the meaning 'generations'. This kind of formula is used at a number of places in Genesis, usually to introduce the following block of narratives, but its precise significance is a matter of dispute.

<sup>2</sup> Notice this idiom for expressing someone's age: 'Joseph, a son of seventeen year(s) was . . . '.

<sup>3</sup> This clause cannot be rendered directly into acceptable English and so needs to be paraphrased slightly: 'Joseph . . . was shepherding with his brothers over (in) the flock'.

<sup>4</sup> An alternative name for Jacob.

<sup>5</sup> Because Jacob includes himself (וְיַעֲקֹב) amongst the list of people who form the subject of the sentence, the verb in Hebrew must be in the first person plural.

## Lesson 31

- (a) 1. They will build a new city.
2. Let there be light.
3. And he became very angry.
4. And the water ceased from off the face of the land.
5. And we went up to Jerusalem.
6. When I saw them.
7. We will make a wooden god (or wooden gods).
8. When they tended their flock.
9. And he answered and said.
10. Do not drink the water.
11. Do not wander about lost.<sup>1</sup>
12. Stretch out your hand.
13. Why are you weeping?
14. And they have finished doing the work.
15. And they went up to the mountain to see the animals.
16. He will tend his people like a shepherd.
17. And we sat down and ate and drank.

18. Do not weep for the wicked.

19. I will stretch out my hand towards heaven.

20. And the woman wandered about lost in the wilderness.

21. And they slaughtered some of the herd and some of the flock.

<sup>1</sup> Until now a negative imperative has been expressed only by אַל with the imperfect; cf.

§102. In fact, however, as in this case, the construction may also use the jussive.

(b)	אֱלֹהֵי־הַשָּׁמַיִם אֶחָד־הֵמָּנִים.	1
	לִפְנֵי תַבְכָּה.	2
	שָׂאֵל וְעָנָה (וְהוּא יַעֲנֶה).	3
	לִפְנֵי כְּרָאוֹ אֶחָד־הָאָרֶץ.	4
	יָרֵא לִקְרֹב. <sup>1</sup>	5
	זָכַר אֶחָד־חֹלֹחַ עֵמֶק.	6
	קָרַב בֵּיתוֹ אֶל־הָעִיר.	7
	יִשְׁתָּחִי כָּל־תְּלָלֶיהָ.	8
	עָזַב אִתָּהּ אִישָׁהּ.	9
	רָחוֹק הַמָּקוֹם מִרְאוּלָּהּ.	10

<sup>1</sup> In the expression 'to be afraid of something/someone', יָרֵא is usually followed by either a direct object or by the preposition מִן. 'To be afraid to do something', however, is expressed by יָרֵא with the infinitive construct introduced by either ל or מִן.

(c) 1. And the woman made (literally, 'vowed') a vow and said, 'I will give to the Lord this child whom I shall bear and he will dwell in the temple of the Lord and serve him all the days of his life.'

2. And the man said, 'Why have you chosen me seeing that (literally, 'and') I am the youngest in my father's house?'
3. And the Lord answered him, saying, 'I will be with you in all that you do'.
4. Those who hate me have surrounded me and those who love me have abandoned me.
5. Why will you (m.pl.) leave the land where your father dwelt and return to that land?
6. We were ashamed because he did not take the offering which we had given him.
7. And the Lord said to Moses, 'Stretch out your hand towards the sky so that there may be darkness over the land of Egypt'. So Moses stretched out his hand towards the sky and there was darkness throughout the land of Egypt. People could not see one another and nobody got up from where he was.<sup>1</sup>

<sup>1</sup> Literally, 'And they could not see each man his brother (cf. Vocabulary 31, §123) and they did not arise a man from his place'.

- (d)
- 1 גִּעְרוּ בּוֹ אֲנָשֵׁי הָעִיר כִּי לֹא שָׁמַע לְדַבְרֵי הַזְּקֵנִים.
  - 2 רָשָׁעִים הֵם כִּי שָׁפְכוּ דָם וַיִּתְּסֹאוּ לַיהוָה.<sup>1</sup>
  - 3 נִשְׂא אֶחָדֵעִינֵיו וַיֵּרָא שָׁמָּה אֲנָשִׁים עֹמְדִים אֶצְל הַבָּאָר.
  - 4 וַיְהִי בַשְּׁמֶקֶה אֶחָדֵדִבְרֵים הָאֱלֹהִים וַיַּפֵּל אֶרְצָה וַיִּחַבְּדָהּ.
  - 5 תִּרְאֶה וַיִּדְעֶה כִּי יְהוָה עִמָּנוּ.
  - 6 קִלְאִים שָׁמָּה וְאֶרֶץ<sup>2</sup> כְּבוֹדָהּ.<sup>3</sup>
  - 7 אָכְלוּ וַשְׂחֹוּ כִּי בִפְקֹד גָּזָא לְמִלְחָמָה.<sup>4</sup>

<sup>1</sup> Or יָעֵן שָׁפְכָם דָּם וַיִּעַן הַקָּאָם לַיהוָה. Cf. Vocabulary 28, §117.

<sup>2</sup> For the pointing of the conjunction, see note 1 to exercise (b) of Lesson 9. The *qāmeṣ* of the conjunction then has a similar effect on the pointing of אֶרֶץ as the addition of the definite article (אֶרֶץ > אֶרֶץ).

<sup>3</sup> Note the construction after אֶלֶּל. See the note in Vocabulary 21, §89.

<sup>4</sup> The article is generally used in this expression.

(e) And his brothers went<sup>1</sup> to tend their father's flock at Shechem, and Israel said to Joseph, 'Are not your brothers shepherding at Shechem? Come now, I will send<sup>2</sup> you to them. Go (and) see how your brothers are getting on -- and the flock.' So he sent him from the valley of Hebron and he came to Shechem.

When he did not find them at Shechem, he went and found them at Dothan. His brothers saw him from far off, and before he approached them they said to one another, 'Here comes the dreamer.<sup>3</sup> Now come on, let's kill him and put him in one of the pits. We'll say that some evil beast has eaten him.'

Reuben heard what they were saying and said to them, 'Do not shed blood nor lay a finger on him (literally, 'and do not send a hand against him')'. But when Joseph came to his brothers they seized him and took his tunic from him and threw him into the pit. Now the pit was empty, without any water in it.<sup>4</sup>

<sup>1</sup> The first word should have a daghesh in the *yōd*: וַיֵּלְכוּ.

<sup>2</sup> Literally, 'Go in order that I may send you' (simple *wāw* + imperfect), but cf. Lambdin's remarks in the vocabulary to this Lesson, 'Idioms (2)'.

<sup>3</sup> For the use of אֶלֶּל, cf. Vocabulary 30, §121.

<sup>4</sup> An asyndetic (i.e. without the conjunction) clause introduced by **לְ** is quite often used to express 'without'.



## Lesson 32

- (a) 1. And when the people ask him, he will not answer them.
2. Flee, because your enemies are pursuing you!
3. Who is the man who is running<sup>1</sup> to meet us?
4. They sold the cattle which they had bought there.
5. Where did you put the vessels of water?
6. And he was a just man in all that he did.
7. And he saw that<sup>2</sup> the king's officer was coming towards him.
8. And he arose and went with him towards the wilderness.<sup>3</sup>
9. And he put the books in front of his mother.
10. And at midday I saw a man coming to meet me.
11. And I arose and fled from before him.
12. I will lie down and sleep here until morning.
13. Our house is near to the temple.
14. Chase after them, for they have taken our property.

<sup>1</sup> The definite article with the masc. sg. participle of רָץ, 'to run'. Although students often find it hard to remember at first, it is much better style to use this construction when appropriate than to use רָץ.

<sup>2</sup> See Lambdin's discussion under **תָּקַח** in the vocabulary to this Lesson. The construction demands that **בָּא** be construed as a participle, not a 3rd masc. sg. perfect.

<sup>3</sup> The last word in this sentence should be pointed **תִּמְדְּבָרָה**.

- (b)
- |    |  |
|----|--|
| 1  | רוּחַ אֱלֹהִים.  |
| 2  | יָנוּסוּ מִבְּחִידָם.  |
| 3  | מִי יִירָשׁ אֶחָדָם.   |
| 4  | אֵיפָה חֲקָה אֶחָדָם.  |
| 5  | אֵיפָה שָׁח (שָׁחָה) אֶחָדָם.  |
| 6  | תִּדְרֹשׁ אֶת־יְיָ.  |
| 7  | קָרִים תִּשְׁלַךְ עָשִׂיר קֹאד הוּא.                                     |
| 8  | אֵין בָּצַע לְכַפּוֹחַ (כִּי חֲבָכָה).                                   |
| 9  | נִסְעָנוּ <sup>1</sup> מִבְּנֵי הָעָם.                                   |
| 10 | תִּרְוֹץ וּמִצָּחוֹ אֶחָד.   |
| 11 | נִסְנוּ כְּאֵשׁ שָׂרָפִי (בְּשָׂרָפִים or) אֶחָדָם בָּאֵשׁ. <sup>2</sup> |

<sup>1</sup> 'Leave' here has the sense of 'depart'. The two verbs listed under 'leave' in the glossary (**נָטַח**, **עָזַב**) are both transitive verbs and have rather the sense of 'forsake, abandon'.

<sup>2</sup> In Hebrew, 'to burn' is usually expressed with this addition of **בָּאֵשׁ**, 'with fire'. Note that, as often with class and material, the definite article is used in this idiom.

- (c) 1. Our hand will be against him when we kill him.  
 2. Arise (f.sg.) and return home.

3. We did not wish to fast.
4. What profit is there for us in sojourning<sup>1</sup> here?
5. Let us put our brother on the throne.
6. I am not able to run.
7. Stop<sup>2</sup> fasting.
8. And he dwelt there.
9. And he put him in his grave.
10. The boy will run to the field.
11. The young men are all returning to their own homes.<sup>3</sup>
12. Flee, for your enemy<sup>4</sup> is coming!
13. They wanted to return, but could not.
14. Who wishes to dwell there?

<sup>1</sup> Literally, 'that we should sojourn here'.

<sup>2</sup> Sense suggests that this is a case where the imperfect serves for the imperative; cf. §106.

<sup>3</sup> For this idiom of a plural verb followed by a distributive singular, cf. Vocabulary 31, §123.

<sup>4</sup> The *hîreq* under the *yōd* is the result of the application of the rule of Shewa: the *šēre* of אֵיב reduces before the suffix, but this particular suffix opens with another voiced Shewa. The resulting impossible אֵיבֵךְ thus becomes אִיבֵךְ.

- (d)
- |  |   |
|--|---|
| 1 נִהְיָ בְּכֶקֶר וְיִקְסוּ רָעוּהוּ <sup>2</sup> וְיִלְךְ הָעִירָה.           | 1 |
| 2 יִשְׁחָטוּ אֶחָדֵבְקָרְנֵי וְשָׂרְפוּ אֶחָדֵבְרָטִינֵי בְּאֵשׁ. <sup>3</sup> | 2 |
| 3 רַע לְשַׁפֵּךְ דָּם.   | 3 |

4 קָמוּ וַיִּדְרֹפוּ אֶחָדָיו וְלֹא יָבִילוּ לְמָצָא (or just קָצְאוּ) אִחָיו.

5 וַעֲשֵׂה נִבְתָּרָה לָנוּ בְּמִלָּךְ.

6 אֵיפֹה שָׁמָּה (שְׁמָה) אֶחָדֶשְׁמִלְחוּ.

7 הִדְרֵעָה כִּי רִיג הִבְלִי תָהָה.

<sup>1</sup> Although there have been several occurrences of retracted tone affecting a form of the imperfect in the Hebrew-English exercises, this is the first time it has had to be used for a piece of translation into Hebrew. This feature may be said generally to affect forms of the imperfect Qal whose first syllable is open and pointed with a long vowel and whose second syllable is closed; thus יִלְךְ and יָקִים but not יִצָּא or יַעֲמֹד. What happens in these cases is that with the *wāw*-conversive the stress moves back from the last syllable to the penultimate. The last syllable is then an unstressed, closed syllable, which in Hebrew must always have a short vowel, as has been frequently noted. Thus forms like יִלְךְ and יָקִים (the final syllable is pointed with a short *o*, not a long *ā*) result. The same will apply to the geminate verbs in the next chapter. First person singular forms are not affected, however (וַיָּקִים), probably because of the different vocalization at the start of the word. Although these shortened forms of the imperfect with *wāw*-conversive appear to be related to the jussive, this is coincidental. The shortened form of the jussive is part of the formation of that mood whereas the shortening of certain imperfects with *wāw*-conversive results merely from the new tone situation brought about by the addition of the *wāw* with the consequent strengthening of the tone in the first syllable of the verb itself.

<sup>2</sup> For the suffix, cf. §116 (2) and Vocabulary 31, §123.

<sup>3</sup> Cf. note 2 to exercise (b) above.

(e) Now the brothers of Joseph sat down to eat some food and when they looked up they saw a caravan of Ishmaelites coming from Gilead on their way down to Egypt.<sup>1</sup>

Then Judah said to his brothers, 'What shall we gain by killing our brother? Come on! Let's sell him to the Ishmaelites and let not our hand be against him<sup>2</sup> for he is our brother, our own flesh.'<sup>3</sup>

His brothers agreed (literally, 'heard') and sold Joseph to the Ishmaelites, and so Joseph went down with them to Egypt.

Potiphar, an officer<sup>4</sup> of Pharaoh, an Egyptian man, bought<sup>5</sup> him from (the hand of) the Ishmaelites, but the Lord was with Joseph and he was a successful man in his Egyptian master's household.

<sup>1</sup> The last four words of the sentence constitute a circumstantial clause; cf. note 1 to exercise (e) of Lesson 25. A circumstantial clause stands outside the narrative sequence in order to describe the circumstances prevailing at the time. Note the introductory *wāw*, the subject first, to break the narrative sequence, and the use of the participle to indicate that the description is co-temporal with the whole of the surrounding narrative. This last point is also emphasized by the use of *וְהָלַךְ*, 'going' before *לְיָרֵד*, 'to go down', when strictly speaking *יָרַד* alone would be sufficient.

<sup>2</sup> I.e. 'Let us do him no harm'.

<sup>3</sup> *בְּשָׂרֵנוּ* stands in apposition with *אֶחָיוֹ*. English idiom perhaps prefers the translation 'our own flesh and blood'.

<sup>4</sup> Strictly speaking, *סָרִיס* should be definite here, because it is in the construct state before a definite noun, *פַּרְעֹה*; cf. §72. Sense, however, suggests that this rule should not be pressed in every case.

<sup>5</sup> *Wāw*-conversive with the 3rd masc. sg. apocopated imperfect of *קָנָה*; cf. the table of forms on p. 144 of Lambdin.

### Lesson 33

- (a) 1. Do be gracious towards him<sup>1</sup> and do not shed his blood.
2. The city will be desolated and its inhabitants will be silent.
3. Who is able to measure the sky?
4. The matter will be evil in his opinion.
5. They finished<sup>2</sup> crossing the river.
6. They were dumbfounded when they saw us.
7. After you have measured the field.
8. And the words were evil in my eyes.
9. How will you do the work?
10. And they finished eating.
11. And now be gracious towards me, for I am your servant.
12. Before you (m.pl.) surround the city.
13. And the earth was silent when he stretched out his hands.
14. We counted (literally 'measured') the silver.
15. And when he heard my words, he became angry<sup>3</sup> with me.

<sup>1</sup> 2nd masc. sg. imperfect or jussive; literally, 'you will be gracious'. The use of the particle ~~וְ~~ in the following clause suggests that the verb here should be taken as jussive.

<sup>2</sup> Cf. §87.

<sup>3</sup> For **תָּרַח**, cf. Vocabulary 21, §89. **וַיִּתֵּר** is *wāw*-conversive with the 3rd masc. sg. apocopated imperfect. The word means literally, 'burn, be kindled', and this can have the metaphorical meaning of 'to burn with anger'. In the idiom used thus far, **תָּרַח לְ** = 'it was kindled for him' = 'he was/became angry'. In the present sentence, the same meaning is reached, but by the idiomatic use of **אַפּוֹ**, 'his nose', as the subject of the verb; thus 'his nose was kindled' = 'he was angry'; similarly, **תָּרַח אִפִּי**, 'my nose was kindled' = 'I was angry', etc.

- (b)
- 1

וַיִּהְיֶה כְּשֶׁכְּבוּ
- 2

וַתְּהִי בְּחָפְזִי לְכַנּוּחַ
- 3

וַיִּהְיֶה בְּרָקָם
- 4

לְסַעַן וְנָאִלֹּא אֶתְנִי
- 5

וַיִּהְיֶה כְּמִדִּי אֶחָד־הַכְּלִים
- 6

עַד־חֹם עֲבוּר־לִנְי
- 7

וַיִּהְיֶה בְּכַתְּרָם בְּמִלֹּךְ
- 8

פָּרִי־חֲשָׁדִי<sup>1</sup> כִּסְשׁ אֶחָד־פְּרָכֻוֹ
- 9

פָּרִי־שִׁבְרוֹ אֶחָד־הַמִּזְבֵּחַ
- 10

וַיִּהְיֶה בְּבוֹאֵנִי מִקֶּדֶם לְעִיר
- 11

לְעֵן חֲסִיאִי<sup>2</sup> לִיהָרָה
- 12

וַיִּהְיֶה אֶחָדִי צֵאתִי מִדִּפְתָּחָהּ

<sup>1</sup> **פָּרִי** is followed by the imperfect, never by the infinitive construct.

<sup>2</sup> This is the form of the infinitive construct Qal of **חָסַם** with suffix which we expect on the basis of the regular paradigm. In fact, only once is the infinitive of this verb used with a suffix in the Bible, and there it takes the form **חָסַמְתוּ** (Ezek. 33:12). Perhaps, then, it would be safer to express this sentence in a different form: **כִּלְעֵן אֲשֶׁר חָסַמְתוּ לַיהוָה**.

- (c)
- 1 הִיחָה מִלְחָמָה בֵּין בְּנֵי־יִשְׂרָאֵל וּבֵין הַכְּנַעֲנִים אֲשֶׁר אָז בָּאֲרֶץ.
  - 2 לֹא נִכְלָה<sup>1</sup> לָצֹאחַ כִּי אִם חָצָא עָמְנוּ.
  - 3 נִשְׁמָחָה בְּחַצְיָא<sup>2</sup> אֲחֵנוּ וּבְחַצְיוֹ<sup>3</sup> לָנוּ יִשְׁמָעָה מֵאִי־יָנוּ.
  - 4 אֲנִי<sup>4</sup> חִלְדִּי וְאִיפָה חֲשָׁב וּמִדַּח־חַעֲשָׂה.
  - 5 נִהִי אַחֲרֵי חֲפָשׂוֹ<sup>5</sup> אֶחָד־בְּסֻפְנוֹ נִרְץ<sup>6</sup> נִיצָא<sup>7</sup> מִדְּהַבִּית.
  - 6 יַעֲזֹר<sup>8</sup> אֶחָד־הַפְּסָחִים בּוֹ<sup>9</sup> וְהוֹסֵאִים לוֹ יֹאבְדוּ.

<sup>1</sup> For this irregular imperfect, cf. §120, p. 139.

<sup>2</sup> As with **חָסַם** in the previous exercise, we give here the form expected on the basis of the paradigm supplied by Lambdin. In fact, however, as he candidly observes at the start of §126, geminate verbs show little regularity in their forms. Thus, the only attested form of the infinitive construct of **חָנַן** is **חָנֹחַ**, which appears twice with suffixes: **לְחַנְּנִי** and **לְחַנְּנֶכֶם**!

<sup>3</sup> **חָנַן** has an irregular infinitive construct, **חָנַח**, which with suffixes goes **חָנַחְתִּי** etc. Cf. §118, p. 134.

<sup>4</sup> Note the interrogative adverb, 'whither?' before a verb of motion.



<sup>5</sup> For this word, cf. Vocabulary 31, §123. In the glossary, however, Lambdin gives **מִן**; this is usually followed by the preposition **כִּי** (as also is **מִן־כִּי** sometimes).

<sup>6</sup> See note 1 to exercise (d) of Lesson 32.

<sup>7</sup> In Hebrew two verbs are often used together like this to express a single idea. Some of the commonest examples are discussed later in §173.

<sup>8</sup> **שְׁלַח עֲזָרָה** is not good style in Hebrew, though **שְׁלַח עֲזָרָה**, 'send help', occurs and might be appropriate here.

<sup>9</sup> Note again how economical it can be to use the participle in cases like this one; cf. note 1 to exercise (a) of Lesson 32.

(d) After these things Potiphar's wife lifted up her eyes to Joseph<sup>1</sup> because he was good looking and she said to him, 'Lie with me', but Joseph refused and said to her, 'My master has made me responsible for (literally, 'has put into my hand') everything which he has; there is no one greater than I in this house and he has not withheld anything from me except you, because you are his wife. So how can I do this great evil, and sin against God?'

Now, when she spoke to Joseph day after day, he would not listen to her request<sup>2</sup> to lie with her (or) to be with her. So on a certain day when he came to the house to get on with his work and none of the household staff were there in the house<sup>3</sup> she seized him by his garment and said, 'Lie with me', but he left his garment in her hand and ran off outside.

When she saw that he had left his garment in her hand and run outside, she shouted to the men of her household, saying to them, 'Look, the Hebrew slave came to lie with me, but I screamed out loud and when he heard me (literally, 'my voice') he left his garment by me and ran off outside'.

Then when her husband came home she told him the same story.<sup>4</sup> When he heard what his wife had to say (literally, 'the words of his wife') he was furious. He took Joseph and put him in the place where the king's prisoners were.

<sup>1</sup> Several modern translations interpret this as 'took notice of Joseph', whereas Lambdin's note suggests rather 'ogled, flashed her eyes at'.

<sup>2</sup> This is supplied to make for a smoother translation.

<sup>3</sup> **כִּנְיָהּ . . . וְאֵין** is another circumstantial clause, standing outside the narrative sequence of the passage (**וְהָיָה . . . וְיָבִיא . . . וְהָיָה**). Notice how the non-sequential particle **אֵין** is therefore used rather like the participle in the examples studied earlier (cf. note 1 to exercise (e) of Lesson 32).

<sup>4</sup> 'She spoke also to him according to these words.'

### Lesson 34

- (a) 1. The stricken people *or* the people who are/were/have been stricken  
 2. The slain priests *or* the priests who are/were/have been slain  
 3. The vessels are/were/have been smashed  
 4. The vineyard is/was/has been burned  
 5. The accursed wicked men *or* the wicked men who are/were/have been cursed  
 6. The written word *or* the word which is/was/has been written  
 7. The Egyptian who was/has been sent  
 8. The planted trees *or* the trees which are/were/have been planted  
 9. The prisoner is/was/has been bound  
 10. The Hebrews who are/were/have been called  
 11. The built city *or* the city which is/was/has been built  
 12. The closed gate *or* the gate is/was/has been closed  
 13. The tablets are/were/have been smashed  
 14. The slaughtered cow *or* the cow which is/was/has been slaughtered.

(b) 1. שְׁשָׁה <sup>1</sup> אֲנָשִׁים, שְׁשָׁה עוֹף, <sup>2</sup> שְׁשָׁה כְּלִים, שְׁשָׁה גִשִּׁים, שְׁשָׁה אֲמָהוֹת (שְׁפָחוֹת).

שְׁשָׁה גִבּוֹרִים

2. שְׁלֹשׁ אֲבָנִים, <sup>3</sup> שְׁלֹשָׁה צִלְמִים, שְׁלֹשָׁה אֲרָזִים

3 חֲמִשָּׁה חֲמוּרִים, 4 חֲמִשָּׁה סוּסִים, חֲמִשָּׁה גִּמְלִים, חֲמִשָּׁה מִזְבָּחוֹת<sup>5</sup>

4 שְׁמֹנֶה אֲסִירִים, שְׁמֹנֶה כְּנָעִים, שְׁמֹנֶה מִצְרִים, שְׁמֹנֶה מְנוּחֹת

5 שִׁבְעַת הַמִּנְפּוֹת, שִׁבְעַת הַבָּקָר, חֲשֵׁעַת הַלֶּחֶם

<sup>1</sup> Or construct, שֶׁשָׁר, and so on for the other numerals in nos. 1-4.

<sup>2</sup> A masculine collective noun.

<sup>3</sup> Remember that, despite appearances, אֶבֶן (pl. אֲבָנִים) is a feminine noun. It therefore takes the masculine form of the numeral.

<sup>4</sup> Or חֲמִשָּׁה אֲחִינוֹת for the feminine.

<sup>5</sup> Despite the form of its plural ending, מִזְבָּחוֹת is a masculine noun.

(c) This exercise gives practice in translating the infinitive absolute. For convenience, the number of the relevant section of §129 is added in brackets after each sentence.

1. And the man walked along weeping (2).
2. I have indeed seen the sin of my people (1).
3. Will you really give me some help? (1)
4. Remember the Sabbath day (4).
5. We shall certainly perform our vows (1).
6. You will obey my voice and keep my commandments (3).
7. You will certainly not rest from your work before it is finished<sup>1</sup> (1).
8. Shall your mother and I really come before you? (1)
9. The man went back and forth<sup>2</sup> (2).

10. You must certainly not forget the words of your wise men all the days of your life (1).

<sup>1</sup> Infinitive construct of **תָּמַם**, 'to be finished, at an end', with the third person feminine singular suffix, referring to 'the work'.

<sup>2</sup> For the pointing of the conjunction with *qāmeṣ*, see note 1 to exercise (b) of Lesson 9.

- (d)
- 1 זָכוֹר תִּזְכֹּר אֶחָד־הַדְּבָרִים הָאֵלֶּה עַד־קֵץ תְּחִיָּה.
  - 2 יִשְׁכְּבוּ עַל־שֹׁפַח הַנָּהָר יֹשֵׁב וּבָכָה.
  - 3 וַיְהִי בְּנִשְׁאָנוֹ אֶחָד־קוֹלָנוּ וַיִּיקָּץ וַיִּקְרַב לְמַעַן (אֲשֶׁר)<sup>1</sup> יוּכַל לְשַׁמֵּעַ אֶחָד־כָּל־אִשָּׁר אֲנִיחָנוּ אִמְרִים.
  - 4 הַאֲחֵם הַקָּמִים מִכְּנִי.
  - 5 וַיְהִי מִקֵּץ שְׁלֹשׁ שָׁנִים<sup>2</sup> נִיעֹזֵב אֲחֵנוּ נִשָּׁב אֶל־אֶרְצוֹ.
  - 6 הִיחָה שִׁפָּה אֶחָת בְּכַל־הָאָרֶץ בְּיָמִים הָהֵם.
  - 7 לִסְחָה<sup>3</sup> הִשְׁכַּתָּ אֶחָד־עוֹרֶךְ מִכְּנִי.

<sup>1</sup> If 'so that' introduces a final clause (= 'in order that'), it may be expressed by either **לְמַעַן** + imperfect or by **לְמַעַן אֲשֶׁר** + imperfect. Alternative ways of expressing final clauses include the use of the conjunction **כַּעֲבוּר (אֲשֶׁר)** + imperfect and the use of **ל** + infinitive construct; cf. §115 (b). However, if 'so that' introduces a consecutive clause (= 'with the result that'), then simple *wāw* + imperfect (or sometimes jussive) will suffice. This construction may, however, also introduce a final clause.

<sup>2</sup> Remember that, despite its form in the plural, **שָׁנָה** is a feminine noun and so requires the masculine form of the numeral.

<sup>3</sup> Cf. Vocabulary 16, §74.

(e) While Joseph was in the prison, he interpreted the dreams of Pharaoh's officers who were there with him, and as he gave them an interpretation, so it came about.

Now at the end of two years,<sup>1</sup> Pharaoh had a dream. In it (literally, 'and behold') he was standing by the Nile when up from the Nile there came seven good-looking cows. However, just as<sup>2</sup> they were grazing on the bank of the Nile, up came seven other cows, all gaunt-looking,<sup>3</sup> after them from the Nile. They stood beside the good-looking cows on the bank of the Nile, and then the gaunt-looking cows ate up the seven good-looking cows. At that point Pharaoh woke up.

In the morning he sent and called for all the wise men of Egypt, but they were unable to interpret Pharaoh's dream. Then the officer of Pharaoh who had been in the prison with Joseph spoke up: 'I was once in prison, and with me there was a Hebrew young man. He interpreted my dream for me, and the interpretation he gave me came true (literally, 'and when he interpreted, so it was').'

So Pharaoh sent and called for Joseph. 'I have had a dream', he said to him, 'but there is no one who can interpret it. However, I have heard it said about you that you know how to interpret a dream.'

Joseph replied to Pharaoh, 'May God grant Pharaoh's welfare<sup>4</sup>.'

After he had heard Pharaoh's dream, Joseph said, 'God has told Pharaoh what he is about to do.<sup>5</sup> The seven good cows represent ('are') seven years of plenty and the seven gaunt-looking cows represent seven years of famine. This is what (literally, 'that is the thing which') God is about to do: seven years are coming (in which) there will be great plenty throughout the land of Egypt, but after them there will follow (literally, 'arise') seven years of famine.'

<sup>1</sup> The dual of *ḥayy*.

<sup>2</sup> An attempt to capture the force of וְהָיָה which introduces the next clause.

<sup>3</sup> רָעוּחַ מְרֻאָה is grammatically parallel with יְפוּחַ מְרֻאָה. Note that the initial vowel of רָעוּחַ stays long even in the construct state (compare רָעִי from רָעִים). The translation ('gaunt' rather than 'evil') is suggested by the context; cf. the New English Bible at Gen. 41:3.

<sup>4</sup> The translation of this sentence is not certain. I have followed the approach which Lambdin's note seems to suggest.

<sup>5</sup> For the use of the participle to express the immediate future, cf. §26. English style demands a slightly different word order from Hebrew here. Literally translated, the sentence says, 'What God is about to do he has told Pharaoh'.

## Lesson 35

- (a) 1. Take the food lest you be hungry on the way.
2. Let us abandon the city and flee to the mountain so that we may live.
3. And he met<sup>1</sup> the two men standing<sup>2</sup> on the bank of the Nile.
4. Be with your brother lest<sup>3</sup> evil befall him while he is travelling here.
5. The woman went to the temple weeping all the while<sup>4</sup> and she lifted up her eyes towards heaven and made (literally, 'vowed') a vow to the Lord.
6. They pursued him, caught him and killed him -- and to think that<sup>4</sup> he was the brother of the priest in Jerusalem!
7. Why did you slaughter these cattle, seeing that<sup>4</sup> they were not yours?
8. It will go well with the rich, but the poor will perish.
9. He met us while we were going to the camp and he spoke to us after this fashion (literally, 'according to these words').
10. The men do not know that you are not my sister.
11. He put the firmament between the water which is above the heavens and the water which is beneath the heavens (by the way,<sup>4</sup> the firmament is the sky).
12. There is no righteous man in the city -- only wicked ones.
13. There is no water in the cistern; there are only some stones there.



<sup>1</sup> This is the apocopated form of the 3rd masc. sg. imperfect Qal of  $\text{קָם}$ .

<sup>2</sup> A circumstantial clause as in §132 (b). Literally, the clause reads 'and they were standing . . .' = 'while they were standing'.

<sup>3</sup> The conjunction  $\text{וְ}$  should be followed by *maqṣep* (§15).

<sup>4</sup> Attempts to catch in slightly different ways the force of these circumstantial clauses.

(b) So Joseph said, 'And now let Pharaoh choose<sup>1</sup> an intelligent and wise man and let him set him over the land of Egypt so that<sup>2</sup> he and his men may gather<sup>3</sup> all the food of these good years which are coming and then the food will serve as (literally, 'be') storage supply for the land for the seven years of famine which will be in the land of Egypt; thus the land will not perish in the famine.'

This seemed like a good idea to (literally, 'And the word was good in the eyes of . . .') Pharaoh and all his servants. So Pharaoh said to Joseph, 'There is nobody as intelligent and as wise as you. You shall be over my household and my people. Only in regard to the throne shall I be greater than you.' So Pharaoh said to Joseph, 'See, I hereby<sup>4</sup> appoint you over all the land of Egypt'.

After the seven good years there was a famine in every country (literally, 'in all the countries'), but throughout the land of Egypt there was food. All the population<sup>5</sup> of Egypt grew hungry and the people cried out to Pharaoh for food. Then Pharaoh said to all the Egyptians,<sup>5</sup> 'Go to Joseph; do whatever he tells you'. Now the famine was across the face of the whole earth and so everyone<sup>5</sup> came to Egypt to buy food. When Jacob realized (literally, 'saw') that there was food in Egypt, he<sup>6</sup> said to his sons, 'Now that (literally, 'behold') I have heard that there is food in Egypt, go on down there and buy some for us so that<sup>7</sup> we may live rather than ('and not') die'.

<sup>1</sup> The jussive Qal of רָאָה, 'to see'. Exceptionally, this verb takes a different form with the *wāw*-conversive: וְרָאָה.

<sup>2</sup> Simple *wāw* (not *wāw*-conversive, which with the imperfect is pointed like the article) to introduce a final clause; cf. note 1 to exercise (d) of Lesson 34.

<sup>3</sup> The verb is singular because 'he' is its main subject. וְרָאָה is then added subsequently by way of additional explanation.

<sup>4</sup> The perfect sometimes has this present 'performative' meaning. It appears to have that meaning here because the sentence adds nothing otherwise to what Pharaoh has already said, and because it is given special emphasis in the present context by the repetition of the speech formula before it.

<sup>5</sup> Notice how on three occasions in this paragraph a geographical location stands for the people who live in it: 'all the land of Egypt' = 'all the population of Egypt'; 'all Egypt' = 'all the Egyptians'; 'the whole earth' = 'everyone'.

<sup>6</sup> There is no need to repeat the name Jacob in English.

<sup>7</sup> Another example of simple *wāw* with the imperfect (which is therefore not apocopated, of course); cf. note 2 above.

## Lesson 36

(a) 1. Your father is still alive.

2. And the officer said, 'Where are you, my lord?'

3. Run to meet<sup>1</sup> him!

4. Where will we be able to find food, since there is no bread in the city?

5. Obey me so that you may be an intelligent and wise man.

6. I am not fleeing to the mountain.

7. Buy some food for us lest we be hungry.

8. Here is your wife; take (her) and go to your own country.

9. Build (m.pl.) yet (another) great city!

10. I am now giving you understanding and wisdom.

11. Your brother has fled from the city, so pursue him!

12. Do you not know that this is the Sabbath day?

<sup>1</sup> The infinitive construct of קָרָא (= קָרָה, 'to meet') + ל is לִקְרֹא. With suffixes, it goes לִקְרֹאִי etc.

(b)

1 הָיָה אָמֵן עוֹלָמָה בְּיָחַד.

2 הָיָה כֹּה אֶחָד.

3 אֵינִי עֹלָה הָעִירָה.

4 יֵשׁ עוֹד אִישׁ בְּהָרִים.

- 5 הָאֲנָשִׁים אֵינָם אֶחָדִים.  
 6 אֵינָם הַכֹּלִים אֲשֶׁר יִצְרָה.  
 7 אֵינָנו הַלְכִים.  
 8 בַּיּוֹם הַהוּא עָלָה רֶכֶב אֱלֹהִים תְּהִי.  
 9 הַעֲזֹדָךְ רַע.  
 10 הֵינּוּ בָלֵט וְלִים.

<sup>1</sup> This word is not given in the vocabulary or the English-Hebrew Glossary, but cf. p. 329. It is, of course, closely related to תֵּשַׁע, the numeral 'nine'.

<sup>2</sup> Cf. §87.

- (c) 1. Now that your father is dead, return to your own country and people.  
 2. And the king said to the prophet, 'The words of the other prophets are unanimous<sup>1</sup> (in prophesying) good to the king, so let your words be as their words'.  
 3. Since she is your wife, why (literally, 'how?') did you say that she was your sister?  
 4. Here is the land before you; dwell in it in peace.  
 5. In three more days you will know that my words are truth (i.e. 'that I have spoken the truth').  
 6. Now that I am old and do not know the day when I will die (literally, 'the day of my death'), attend to what I say so that I may give you a blessing.  
 7. Since this city is near (enough) to flee to, let me flee thither so that I may live.

<sup>1</sup> For this idiom (literally, 'to be of one mouth'), cf. Vocabulary 21, §89.

- (d) 1 הַהִיא לְחֶמֶט עוֹלָם רַב וְלֹא נִיבֵל לְחַח לָכֵם מִמֶּנּוּ.  
 2 הַהִיא אֶחָד מִן וְשִׁלְחָהּ אֶחָד לְשָׁכַח עִמָּאִיךְ הַגָּדוֹל.

- 3 הָגִי אֶצְלָךָ<sup>1</sup> וְאַתָּה לֹא חֹבֵל לְרֹאשׁוֹ אִחִי.  
 4 הִנֵּךְ כָּאֵת שְׂבָגָא<sup>2</sup> וְאָכַל עִמָּנוּ.  
 5 הָגִינוּ גֵרִים פֹּה וְעַתָּה נֹאמְרָה אֲלֵיהֶם כִּי עֲשִׂירִים אָנֹחֵנוּ לְמַעַן יִיטֵב לָנוּ.  
 6 הִנֵּה־נָא צָדָקָה וְאַמֶּת אֲבִדְנוּ בְּאֶרֶץ וְעַתָּה נִדְרָשָׁה לָנוּ מֵאֵלֵהֶינוּ וְיִשְׁלַח לָנוּ יְשׁוּעָה.  
 7 הִי הִשְׁלִיךְ אִם<sup>3</sup> הָכּוּא הִנֵּה לִפְנֵי הָעָרֹב.

<sup>1</sup> Note that אֶצְלָךָ with suffixes follows the same pattern as עֲלֶיךָ, §104 (a).

<sup>2</sup> When the particle אֵת is joined to the preceding word with *maqṣep*, it takes the primary stress of the combination. In this case, therefore, the imperative שָׂב has to be shortened to שָׂבֵ because of the rule that unstressed closed syllables always have a short vowel; cf. §102.

<sup>3</sup> Note the discussion of this idiom in the Vocabulary to this Lesson.

(e) So Joseph's ten brothers went down to buy food from the Egyptians,<sup>1</sup> but Jacob did not send Benjamin, Joseph's brother, with his brothers, for he said, 'Lest some evil befall him.' Thus the sons of Israel arrived amongst those who were coming to Egypt, because there was a famine in the land of Canaan. Joseph's brothers came and bowed down to him with their faces to the ground, and when Joseph saw his brothers he recognized them, but they did not recognize him. Then he spoke harshly to them: 'Where have you come from?' They said, 'From the land of Canaan to buy food', and then, as Joseph remembered the dreams which he had had, he said to them, 'You are spies! You have come to spy out ('see') the weak points in the land's defences (so NEB for 'the nakedness of the land')', 'No sir', they replied to him. 'Your servants have come to buy food. We are all the sons of one man. We are honest men; your servants have not come<sup>2</sup> as spies.' But he insisted in reply (literally, 'he said to them'), 'No! on the contrary you *have* come to spy out the land's weaknesses'.

They said, 'Your twelve servants are brothers, we are the sons of one man in the land of Canaan. The youngest is even now<sup>3</sup> with our father, while one is no longer alive.'

Then Joseph said, 'It is just as I told you when I said that you are spies. This is how (literally, 'in this') I am going to test you: as Pharaoh lives, you will not leave here unless your youngest brother comes here. Send one of you to fetch your brother, and you will stay here. In this way I will test your words (to see) whether you are telling the truth (literally, 'the truth is with you') or not. As Pharaoh lives, you *are* spies.'

<sup>1</sup> See note 5 to exercise (b) of Lesson 35.

<sup>2</sup> This seems to be the force of וְיִי here: 'your servants were not spies', i.e. in planning their journey it was not their intention to act as spies.

<sup>3</sup> הַיּוֹם on its own is used for 'today'.

## Lesson 37

- (a) 1. The vessel was smashed: **נִשְׁבַּר**.
2. The meat will be eaten: **יֵאָכַל**.
3. The spies were killed: **נִהָרְגוּ**<sup>1</sup>.
4. Words of truth will be heard: **יִשְׁמְעוּ**.
5. No man will be cut off from the throne: **יִכָּרֵחַ**.
6. The voice of their song was heard: **נִשְׁמָע**.
7. Nothing has been withheld from you: **נִחָשֵׁךְ**.
8. How will the people be tested? **יִבְחָן**.
9. We alone are left: **נִשְׁאַרְנוּ**.
10. The word of God will be confirmed: **יֵאֱמָן**.
11. You will all be remembered: **יִתְזַכְּרוּ**.
12. Let not his name be written in the book: **יִכָּחַב**<sup>2</sup>.
13. These are the names of the captured cities: **תִּגְלַקְרוּחַ**<sup>3</sup>.
14. And Joseph was sold into the hands of the Egyptians: **וַיִּמָּכַר**.
15. As God lives, no blood will be shed while I am here! **יִשְׁפַּךְ**.
16. Those who flee will be seized: **יִחָפְזוּ**.
17. He will be gracious towards the chosen ones: **יִחַן**<sup>4</sup> **אֶחָד־הַבְּחֻרִים**.
18. Those who remain will be silent: **תִּשְׁתָּקִימוּ**.
19. Be opened, O<sup>5</sup> gates! **תִּפְתָּחוּ**.
20. The abandoned cities will be burned: **תִּנְעֲזְבוּחַ**.

<sup>1</sup> This form comes about by application of the rule of Shewa: in the impossible **נִקְרְנוּ**, which might be expected if the paradigm of the strong verb were applied mechanically, the first voiced Shewa has to become a short vowel -- obviously *səgōl* in this case.

<sup>2</sup> It will be seen from this sentence that **אל** can be used with a jussive as well as with the second person imperfect to express a negative command. This is quite normal in Hebrew, but is not included in the discussion in §§102 and 106.

<sup>3</sup> Students often want to point the plural participle Niphal as **נִקְרְבוּ** and **נִקְרְבוּ** rather than, as it should be, **נִקְרְבוּ** and **נִקְרְבוּ**. The correct form follows the regular pattern for adjectives: in each case the pre-tonic syllable is open, and so long. The pro-pretonic syllable cannot reduce to a Shewa, however, because it is closed, and must therefore have a short vowel.

<sup>4</sup> Despite the rubric to this exercise, this is a Qal verb.

<sup>5</sup> Strictly speaking, since the verb is imperative, **הַשְׁעֲרִים** must be vocative. This is often introduced by the definite article. For 'let the gates be opened', a jussive would be used.

- (b)
- 1 וַיְהִי כַּאֲשֶׁר נִשְׁמְעוּ דְּבָרֵיהֶם הִנֵּה כִּי אֲשָׁמוּ (כִּי אֲשָׁמִים הֵם).
  - 2 חֵי אֱלֹהִים אִם תֵּרָא אֶחָדֵיךְ עֲרִיז מוֹחֵ.
  - 3 וַיְהִי כִּשְׁכֹּרְבַת וַיְבֹא בְּמִלִּין הִלֵּן שָׁם.
  - 4 הִנֵּה נִבְחָרָה לְמַלְכֻתָּהּ וַעֲתָה תִּקְרָא לְעֹד לְמַעַן נִהְיֶה אֶחָדֵיכֶם הָאֲדוּרִים בְּתָרָם וְהַלְכָה אֶרְצָהּ וּבְתָרָם תִּשְׁאַרְפָּנָה עֲרִיז כְּאֵשׁ.
  - 5 שָׁמוּ אֶחָדֵיהֶם לְשֵׁם וַיִּקְרָא עַל־הַתְּהֵרֵךְ.
  - 6 הִנֵּה קִדְרָה אֶחָדֵיהֶם לְדָגָא וְשִׁמְלָהּ אֶחָדֵיהֶם אֶחָדֵיהֶם לְדָגָא.



(c) Joseph put his brothers in prison for three days, and on the third day he said to them, 'Do this and live, (as) I fear<sup>1</sup> God; if you are honest men, let one of you brothers (literally, 'your one brother') be kept bound in the prison where you have been confined (literally, 'your prison') and (the rest of) you go and return to the land of Canaan with the food which you have bought. Then you will bring (literally, 'take') your youngest brother from there. He will come here with you so that your words may be confirmed and then you will not die.'

They said to one another, 'Truly we are guilty because of our brother, whose deep distress<sup>2</sup> we saw but we would not listen; therefore this trouble has come upon us'. Reuben answered them, 'Did I not say to you, "Do not sin against the lad", but you would not listen? And now, moreover, (our penalty for shedding) his blood is to be exacted'. Now, they did not know that Joseph was listening because the interpreter was between them. Joseph turned away from them and wept. Then he returned to them, took Simeon and bound him before their very eyes. He gave them the food which they had come to Egypt to buy and he also gave them provisions for the journey. Finally, he put the money which they had given him in their sacks -- but they did not know about this<sup>3</sup> -- and they left there to go up to the land of Canaan.

On their way up they spent the night in an inn, and when one of them opened his sack to give some of the food to his donkey he saw his money right there in the mouth of his sack! He said to his brothers, 'Look! my money is in my sack'. When they saw, they were afraid and said to one another, 'What is this that God has done to us?'

When they came to Jacob their father in (literally, 'to') the land of Canaan, they told him everything that had happened to them: 'The man, the lord of the land, spoke harshly<sup>4</sup> to us and said that we were spies and that we had come to spy out the weak points in the land's defences; we said to him, "We are honest men; we are not spies". Then the man, the lord of the land, said to us, "This is how I shall know that you are honest men: one of you brothers will be kept bound in the prison and as for (the rest of) you, go and return to your land and your youngest brother shall surely come with you

when you come down to me again". So we acted accordingly; they bound our brother Simeon before our very eyes and put him in prison.'

Then Jacob, their father, said to them, 'You have bereaved me: Joseph is no more, and Simeon is no more, and you are going to take Benjamin; everything is against me'. Reuben said to his father, 'You may kill my two sons if Benjamin does not return to you from Egypt with me. Put him in my charge, and he will return from there with me'.

Jacob said, 'My son will not go down with you, for his brother is dead and he alone is left. If evil should befall him on the way that you would go, then I should go down to Sheol in grief.'

<sup>1</sup> פָּנִי is the adjectival form associated with the stative verb פָּנֵה, 'to fear'; for other, comparable forms, cf. §87. The translation here has deliberately been kept quite close to the Hebrew. A more idiomatic rendering would need to depart quite far from the Hebrew order and idiom, while retaining the same sense. For instance, compare the rendering of Joseph's words here in the *Good News Bible*: 'I am a God-fearing man, and I will spare your lives on one condition. To prove that you are honest, one of you will stay in the prison where you have been kept; the rest of you may go . . .' etc. (At this point Lambdin departs slightly from the Biblical text.)

<sup>2</sup> Note this idiomatic use of נַפְשִׁי: 'distress of soul' means 'deep distress'.

<sup>3</sup> Notice how the narrative sequence is here interrupted by the addition of וְעַתָּה. These three words thus describe the circumstances which obtain throughout the narrative, while the sequence itself is then resumed in the normal way with וַיֵּלֶךְ.

<sup>4</sup> See Lambdin's note 6 to the reading in the previous Lesson.

## Lesson 38

- (a) 1. I approached but was unable to stand before him.  
 2. Where will you (*or* 'she') spend the night?  
 3. Who will be chosen as head of the people? **יִבְחֶר־אֵל**.  
 4. They are fighting near the wall: **גִּלְתָּחִים**.  
 5. You (*or* 'she') will not be remembered in the congregation of the righteous:  
**יִחָזֵק־ר**.  
 6. They will be gathered from the ends of the earth: **יֵאָסְפוּ**.  
 7. Not one of the horsemen will remain: **יִנָּחֵר**.  
 8. Take the horses which remain: **הַבָּחֳרִים**.  
 9. Give me a little bread.  
 10. Who are the men who are stationed/standing there? **הַנִּצָּבִים**.  
 11. The men were taken (**גִּלְקָחוּ**) outside and were killed there: **נִהָרְגוּ**.  
 12. They sat on the bank of the river with their children.  
 13. I am not guilty; I have not done anything.  
 14. And a house was built for him: **בִּיָּבֵן**.  
 15. I repent of the evil which I have done: **נִחָמְתִּי**.  
 16. We saw his wonderful work and were dumb with astonishment.<sup>2</sup>  
 17. Why will these things be done? **יַעֲשֶׂה**.  
 18. And after the battle I alone was left: **נִאֲחָר־וְ**.  
 19. Silver and gold will be given<sup>3</sup> to you: **יִתְּנָן**.

20. Your great name will be known in all the earth: **יָדָע**.  
 21. And cattle were purchased there: **יָקַן**.  
 22. And his words were heard (**וַיִּשְׁמָעוּ**) and confirmed: **וַיִּשְׁמְעוּ**.  
 23. And at the end of four<sup>4</sup> days the city was abandoned: **וַיַּעַזֵּב**.  
 24. These<sup>4</sup> words will be read in your sons' hearing: **יִקְרְאוּ**.

<sup>1</sup> As this form is not attested in the Hebrew Bible, we cannot be absolutely sure whether the final vowel should be *šērê* or *pātaḥ*.

<sup>2</sup> The verb **דָּמַם** can mean 'to be silent' and 'to be astonished'. The two ideas are closely related and frequently coincide.

<sup>3</sup> A singular verb, despite the fact that the subject is, strictly speaking, plural. This may sometimes happen (especially in poetry) so long as the subject follows the verb. In addition, 'silver and gold' may be thought of collectively.

<sup>4</sup> There should be a daghesh in the *b* of **אַרְבָּעָה** and in the *l* of **לְאַלְפֵהוּ**.

- (b)
- |   |   |
|---|---|
| 1 | יש נבקה גדולה בליטו <sup>1</sup> ובין המסנה.    |
| 2 | ילקח הפרי הביתחה ונאכל שם.                      |
| 3 | ינשאו הצדיקים והרשעים יאבדו. <sup>2</sup>       |
| 4 | נהרנו <sup>3</sup> אנשים אין להם מספר אצל הקיר. |
| 5 | הנחם בני נשמע קול צרחת ונחן לך עזר.             |
| 6 | נצבתי לשמר אחדנשים ואחדנפרי.                    |
| 7 | תבנה עיר חדשה לנחירים.                          |

<sup>1</sup> For the forms of **בָּיִן** with suffix, cf. Vocabulary 37, §142. They show a mixture of singular and plural types.

<sup>2</sup> Or **וְאֶבְרָתִי יִשְׁעִים**, but the inverted word order given above brings out better the contrast between the two halves of the sentence.

<sup>3</sup> Cf. note 1 to exercise (a) of Lesson 37.

(c) Now the famine was severe in the land. When the food which had been purchased in Egypt was finished, Jacob said to his sons, 'Return to Egypt and get a little food from there'. Then Judah said to him, 'The man said to us, "You will not see me (literally, 'my face') unless your brother is with you". If you are going to send our brother with us, we will go down to buy food for you; but if you do not send (him), we will not go down, because the man said to us, "You will not see me unless your brother is with you".'

Israel said, 'Why did you tell him that you have another brother?' They replied, 'The man most particularly asked about us, saying, "Is your father still alive? Do you have a brother?" and we replied to him along these lines (literally, 'according to these words'). How were we to know that he would say, "Your brother will come down with you"?''

Then Judah said to Israel, his father, 'Send the boy with me. Let us arise and go that we may live and not die, both we and you, and our children too. If the boy does not return to you with me, then I shall be accountable to you for ever (literally, 'all the days').' So Jacob said, 'If that is how things are, then this is what you must do: each of you take an offering, and take double money, and take your brother. Arise, return to the man, and may God give you favour before the man, and may he release to you both your brother and Benjamin.'

(d) The right hand column of this Psalm is to be read first, then the left. Normally in reading Hebrew poetry, however, one reads straight across; cf. Lesson 39 (d).

Lift up your heads,<sup>1</sup> O gates,

And be lifted up, O ancient doors,  
 So that the glorious king<sup>2</sup> may enter!  
 Who is the glorious king?  
 The Lord, powerful and mighty,<sup>3</sup>  
 The Lord, mighty<sup>4</sup> in battle.

Lift up your heads, O gates,  
 And lift up the ancient doors,  
 So that the glorious king may enter!  
 Who is this glorious king?  
 The Lord of hosts,  
 He is the glorious king.      Selah.

<sup>1</sup> The object marker **לְ** is not used in poetry.

<sup>2</sup> Because Hebrew is relatively poor in adjectives, it commonly uses two nouns -- one in construct -- instead; thus 'king of glory' = 'glorious king'. Compare **לִיִּתָּא אֶבֶן**, 'a stone tablet' and **הַר קָדֵשׁ**, 'a holy mountain', near the end of §72.

<sup>3</sup> **גִּבּוֹר** is an adjective as well as a noun.

<sup>4</sup> A use of the adjective in the construct state.

**Lesson 39**

- (a) 1. I will not be afraid to sleep when you are with me.
2. When we approached we saw the tops of the mountains.
  3. Your nakedness will be seen and you will be ashamed.
  4. In the morning the cloud will not remain in the sky.
  5. Their hearts<sup>1</sup> will melt before their enemies.
  6. When the sun came out the stars fled and were not seen (i.e. disappeared).
  7. You will be sorry that you did not accept my offering.
  8. Trust the Lord with your whole heart.
  9. Write my words on the tablet of your heart.
  10. A new and intelligent king will be established on the throne.
  11. When he prepared the banquet, he made (literally, 'slaughtered') a great slaughter.
  12. God is our rock and our protection.
  13. Have you washed your ears?
  14. And he lay down in the shadow of the tree and slept.
  15. My enemies are now on my right and on my left and I have been surrounded.
  16. And the messengers approached him while he was sitting at the entrance<sup>2</sup> of the house.
  17. The city will be filled with blood<sup>3</sup> according to the prophet's word.
  18. Wonderful things will appear<sup>4</sup> to you.

19. The soldiers<sup>5</sup> are innumerable.

<sup>1</sup> Parts of the body like 'heart' are generally used in the singular in Hebrew. It may be helpful to think of using this like the distributive singular which is found in a number of other languages, though it is not agreed whether this is, strictly speaking, the correct explanation.

<sup>2</sup> A loose use of the accusative to express place -- a not uncommon construction.

<sup>3</sup> קלא means 'to be full of/with', so that it does not need to be followed by a preposition; cf. Vocabulary 21, §89.

<sup>4</sup> Cf Lambdin's discussion of the meaning of the Niphal in §140 (4).

<sup>5</sup> The masculine plural participle of גלחם, 'fighters'.

- (b)
- |   |   |
|---|---|
| 1 | ישבר לבכם. <sup>1</sup>   |
| 2 | חסב העיר ונלקחו ישביה.  |
| 3 | עלימין <sup>2</sup> קברי אבותיהם.                               |
| 4 | נצבו עליו שבעה אנשים פריקרת. <sup>3</sup>                       |
| 5 | נחר לני רק קעם ליהם.  |
| 6 | רחצו אחדיהו ואחדתלינו <sup>4</sup> לפני שבתנו לאכל.             |
| 7 | נחנו דברי חורחו עדעולם.   |
| 8 | ניחי בשמעי אחדדבריו ויפס לפי בחוכי <sup>5</sup> ולא יכלחי לעמר. |

<sup>1</sup> See the first note to the preceding exercise.

<sup>2</sup> על- is used with ימין in later forms of Biblical Hebrew. Earlier, the preposition מן is preferred.



<sup>3</sup> It would be better here to use the common verb **נָסַח**, 'to escape', but Lambdin does not include this in his vocabularies or glossary (though cf. the end of §140). It is used in the Niphal with active meaning (cf. French *s'échapper*), and so the correct form in this sentence would be **נָסְחוּ**. **פָּרַח** really means 'to flee'.

<sup>4</sup> Dual; cf. §92.

<sup>5</sup> **בְּחֹדֶךָ** and **בְּחֹדֶיךָ** take suffixes in the regular way for a singular noun (**חֹדֶךָ** is actually the construct of **חֹדֶךָ**, 'mi'st'. It goes like **חֹדֶךָ**; cf. Appendix A15). The only small exception is that they take a composite Shewa before the second person plural suffixes: **בְּחֹדֶיכֶם** etc.

(c) So the men took this offering and they took with them (literally, 'in their hand') the double amount of silver, and Benjamin, and they arose and went down to Egypt. When they stood before Joseph, Joseph saw Benjamin with them. He said to the one who was in charge of his household, 'Bring the men to the house and slaughter some meat (literally, 'a slaughtering') and make ready, for the men will have lunch with me' (literally, 'will eat with me at midday').

The man did as Joseph commanded. The men were afraid because they were brought to Joseph's house,<sup>1</sup> and they said, '(It is) because of the silver which (was) returned in our sacks on the first occasion (that) we have been brought so that (he may) take us as slaves, and our donkeys too'. So they approached the man who was in charge of Joseph's household and spoke to him at the entrance<sup>1</sup> of the house: 'It was indeed to buy food<sup>2</sup> that we came down on the first occasion, but when we came to the inn and opened<sup>3</sup> our sacks, there was each man's silver in the mouth of his sack. We have brought it back with us; we do not know who put our silver in our sacks.'

Then the man who was in charge of Joseph's house said, 'Peace be with you. Do not be afraid. Your God and the God of your father gave you that silver. Your silver came to me.'<sup>4</sup>

He then brought Simeon out to them, and the man brought the men to Joseph's house. He gave (them) water and they washed their feet, and he gave food to their donkeys. They sat there until Joseph came at midday, for they heard that they were to eat some food there.

<sup>1</sup> See note 2 to exercise (a).

<sup>2</sup> The context suggests that this is how we should understand the verbal emphasis introduced by the infinitive absolute **וַיֵּן**.

<sup>3</sup> Notice the use of the cohortative in narrative. This sequence occurs sometimes without any appreciable difference in meaning from the regular imperfect.

<sup>4</sup> I.e. I received your payment all right, so the silver in your sacks must have come there miraculously.

(d) I look up to the hills; where will my help come from?

My help (will come) from the Lord, the maker of heaven and earth.

He will not allow your foot to slip; your keeper will not<sup>1</sup> sleep.

No! the keeper of Israel will neither slumber nor sleep.

The Lord is your keeper; the Lord is your protection on your right hand.

The sun will not smite you in the daytime, nor the moon at night.

The Lord will keep you from all evil; he will guard your life.

The Lord will keep you as you go out and come in from now and for ever.

<sup>1</sup> **לֹא** is used here as a regular negative.

**Lesson 40**

- (a) 1. And he drove<sup>1</sup> the men away twice and they did not return.  
2. You have spurned my covenant and refused to keep my laws.  
3. And the boy ministered in the temple of the Lord.  
4. And he blessed him because he had found favour in his sight.  
5. They will seek the guilty men and expel them from the city.  
6. I alone am able to bless you.  
7. You will keep my words in your heart.  
8. They refused to eat the animals which had been slaughtered.<sup>2</sup>  
9. Who<sup>3</sup> are you looking for?  
10. And they spoke to him according to these words.  
11. A joyful sound<sup>4</sup> will be heard in the land.  
12. And he sanctified the men before they came to<sup>5</sup> the house of the Lord.  
13. I will refuse to pursue them.  
14. And he spoke to me about the inn where he had spent the night.  
15. You shall not eat the flesh which has its life-force<sup>6</sup> within it.  
16. She refused to wash the clothes.  
17. While he slept they sought him and killed him.  
18. On that day the mountains will dissolve and become like water.  
19. You will sanctify the remainder because in my opinion they are trustworthy.

<sup>1</sup> Notice that only some verbs in the Piel have a retracted tone with the wāw-conversive in the imperfect with consequent shortening of the final vowel (e.g. וַיִּדְבֵּר but וַיִּלְחֹשׁ).

Those that do are noted in the vocabularies by Lambdin, and should be learnt. It happens mainly with verbs whose middle letter is a *reš*.

<sup>2</sup> The definite article with the feminine plural passive participle of דָּבַח, here used adjectivally.

<sup>3</sup> בִּקֵּשׁ, 'to seek, look for', governs a direct object, in this case the interrogative מִי, 'who?', which is indeclinable. Since the person presumably knows who she is looking for, it is definite, and is therefore preceded by הַ.

<sup>4</sup> 'A voice of joy'; cf. note 2 to exercise (d) of Lesson 38.

<sup>5</sup> Cf. note 2 to exercise (a) of Lesson 39.

<sup>6</sup> חַיָּה is the feminine singular of the adjective חַי, 'living'. The phrase therefore means literally 'in which is a living soul'; in several contexts in the Bible this is located in the blood.

(b)

- 1 גִּרְשׁ אֶחָם.
- 2 אֶל־הַנָּאִץ אֶחָד־בָּרִי.
- 3 לָשֶׁה חֶסֶד לְדָבָר.
- 4 הַחֶבֶקֶשׁ אֶחָד.
- 5 בָּרֶךְ אֶחָד.
- 6 קִיֵּשׁ אֶחָד.
- 7 לֹא חֶפֶץ לְשֶׁרֶת.
- 8 שֶׁלֹּחַ אֶחָד.
- 9 וְבָרָכָה 2 אֶחָם.

10 בִּקְשׁוּ אֹתָם.

<sup>1</sup> This verb does not occur very often in the imperfect, but compensatory lengthening before the *'āleṗ* is also found: יִקְאַץ.

<sup>2</sup> When the vowel under the *rēš* in this verb is reduced, a composite Shewa is generally used.

- (c)
- 1 לִקְחוּ אֶחָד־בָּלִים אֲשֶׁר שָׂרְחוּ בָהֶם וַיִּהְיוּ אֹתָם לִכְתָּן.
  - 2 תָּרָה לִפְרָעָה וַיִּשְׁלַח (וַיִּגְרֹשׁ) אֹתָם מִלִּפְנֵיו.
  - 3 מֵאֵן לִקְדֹשׁ אֹתָם כִּי יָדַע כִּי לֹא כֹנִים הֵם.
  - 4 בִּקְשׁוּ אֶחָד־אֹתָיו שֵׁם כִּי לֹא יָדַע כִּי נִסְעוּ לְקָדְמָה.
  - 5 וַיִּבְעֲרוּ אֶחָד־הָרַע מִחוּבָבָם.<sup>1</sup>
  - 6 וַיִּשְׁנוּ אֶחָד־הָאֲשָׁמִים מִרְהֻקָהּל.
  - 7 לֹא יִכְלְנוּ לִמְאֵן לָלִין שֵׁם.

<sup>1</sup> Cf. note 5 to exercise (b) of Lesson 39.

(d) From this Lesson on, the readings follow the Biblical text almost exactly. The slight changes in vocalization to which Lambdin refers in his introductory remarks do not alter the sense at all. There seems little point, therefore, in providing a translation of these passages in this *Key*. Students are advised to check their renderings against a conservative translation first (e.g. the *Revised Version* or the *Revised Standard Version*), and then perhaps to look at a more idiomatic version (e.g. the *New English Bible*), in order to gain experience in translating Hebrew speech patterns into their modern equivalents. Only such additional comments to Lambdin's notes as seem desirable will be included here. The present passage (Genesis 44: 18-26) is free of any particular difficulty.

**Lesson 41**

- (a) 1. And he commanded<sup>1</sup> them to give a little food to their children.
2. They captured the property of the Canaanite and burnt it.
3. The maidservant heard a voice and she fell to the ground and covered<sup>1</sup> her face with her hands.
4. And he commanded<sup>1</sup> the men who had been stationed and they approached him.
5. He did not refuse to stand as pledge for the boy and he did not refuse to redeem him.
6. He expelled them from his land because they had conspired together against him to kill him and to choose another man as head of the people.
7. And the wicked king sacrificed his youngest daughter on the altar.
8. And they told him what had happened<sup>2</sup> to them on the way.
9. So far I have not seen the salvation of my people.
10. Why do you want to oppress me?
11. I will praise<sup>3</sup> you from now and for ever.
12. And he covered<sup>1</sup> his face with his hands and wept.
13. Do not curse those who give you help.
14. And I fled because they sought me in order to kill me.
15. Remember those who trust in you and do not spurn their words.
16. And he handed<sup>1</sup> his son over to the charge of those who remained because he was about to die.

<sup>1</sup> These forms are all *wāw*-conversive with apocopated imperfect Piel forms of III-*Hē* verbs.

<sup>2</sup> The 'neuter' is frequently expressed by the feminine in Hebrew. Thus the feminine plural participle here stands for 'the things which (had) happened'. Note that the verb קרה, 'to happen, befall', governs a direct object.

<sup>3</sup> The verb here is cohortative, though a translation such as 'let me praise' is clearly unsuitable. In a context such as this, the cohortative expresses intention or desire (i.e. 'I want to praise you').

(b) In the remainder of this *Key*, the two accent signs '*atnah*' and *sillûq* will be used with the appropriate pausal forms as explained in §152. It is recommended that students should attempt to use them too. Any forms that might cause difficulty will be explained in the notes. It should be observed that because some of the sentences used in the exercises are rather short, the use of '*atnah*' will sometimes be rather artificial. Also from now on we shall use the *sôp pāsûq sign* (:) rather than English punctuation.

1 קִשְׁר אֶחָד־מִדְּבָרָיו לַעֲזֹר וַיִּשְׁכַּב לְחַח הָעֵץ וַיִּישָׁן:

2 וַיִּקְלְלֵהוּ אֹתָם וְאֶחָד־הַמְּקֹמִים אֲשֶׁר בָּאוּ מִמֶּנּוּ:

3 אֲשֶׁר־בְּאֶרֶץ אֶתְרוֹ וְאֶחָד־בְּגִיד:

4 וַיִּהְיֶה אֶחָד־יְהוָה בְּלִיָּמִי תַיִו עַד־רִדְתּוֹ שְׁאֵלָה בְּשִׁיבָה:

5 לֹא טוֹב לַעֲנוֹחַ אֶחָד־הַדְּלִיִּים וּלְבַלְתִּי חַח לָהֶם אֶכְלִ:

6 יִכְסֶה חֹשֶׁךְ אֶחָד־הָאֲרָץ בַּיּוֹם הַהוּא:

7 גִּרְשׁ אֹתָם מִהַבְּאֵר וְלֹא יִכְלְנוּ לִמְצֹא מַיִם בַּמְּקֹמִים אֲחֵרִ:

<sup>1</sup> אֶחָד becomes אֶחָד in pause. Strictly speaking this sentence is far too short for the proper use of '*atnah*', as is no. 6, and in future exercises it will not be used in such cases.

**(c) Genesis 44: 27-34**

**Verse 30:** In the last three words of the verse, the first suffix refers to Jacob and the second to Benjamin; hence *RSV* : 'his life is bound up in the lad's life'.

**Verse 34:** Notice that in Hebrew idiom evil or harm generally 'finds' (אָפֶטֶת) someone whereas in English it 'happens to' or 'comes upon' them.



**Lesson 42**

- (a) 1. Why did you defile my holy place?<sup>1</sup>
2. And Moses did as he was commanded.
3. It was good (for me) that I was oppressed in order that I might remember your law.
4. For that which has not been told them they shall see, and that which they have not heard they shall know.
5. Those who are blessed by him<sup>2</sup> will inherit the earth, but those who are cursed by him will be cut off.<sup>3</sup>
6. Gladden the soul of your servant for unto you, O Lord, do I lift up my soul.<sup>4</sup>
7. A man who loves wisdom will cause his father to rejoice.
8. Like someone whose mother comforts him, so will I comfort you and you will be comforted in Jerusalem.
9. The Lord is great and very much to be praised<sup>5</sup> in the city of our God, his holy mountain.<sup>1</sup>
10. And David and the elders, covered with (i.e. clothed in) sackcloth, fell upon their faces.<sup>6</sup>
11. He appeared to me in another dream after he had appeared to me at the first.
12. I indeed conspired against my master and I killed him.
13. And Cain said to the Lord, 'My punishment is too great to bear, now that you have just driven me from off the face of the ground'.

14. Do not turn aside to (the) right or left.
15. I will be covered with your protection (shadow).
16. The she-asses were sought but not found.
17. I have fasted until now because of my great guilt in order that it might be atoned for.

<sup>1</sup> Cf note 2 to exercise (d) of Lesson 38. The suffix then qualifies the whole compound idea.

<sup>2</sup> Passive participles are sometimes used in the construct state before a genitive expressing cause (e.g. שָׂרִיפָה אֵשׁ, 'burnt with fire') or the author of the action (e.g. בְּרִיךְ יְהוָה, 'blessed by the Lord'). A suffix on a passive participle can be used with similar force, as illustrated by the two examples in this sentence.

<sup>3</sup> יִכְרְחוּ becomes יִכְרְחוּ in pause; cf. §152 (c).

<sup>4</sup> Cf. note 1 to exercise (d) of Lesson 38.

<sup>5</sup> Niphal, Pual and Hophal (cf. Lesson 49) participles are sometimes used like a Latin gerundive, e.g. נִרְאָה, 'to be feared'; קָדָה לְ, '(worthy) to be praised'.

<sup>6</sup> A singular verb may precede a plural subject, especially if the leading element in the subject is expressed separately, as 'David' is here. Elements agreeing with the subject which come after it, however, must be plural; hence the plural suffix on עָלֶיְהֶם. For the context of this sentence, which is rather curious when read in isolation, cf. 1 Chron. 21:16.

1 עַל־דָּבָר הַצְדִּיקִים לֹא אֶשְׁלַח לְהָבֵחַ אֵשׁ עַל־הָעִיר לְאֵכְלָהּ (לֶאֱכַל אוֹתָהּ)  
וְאֶחָד־שָׂרִיפָהּ:

- 2 אֵיפָה שָׁמָּה אֲחֻדָּעִלִּיד:
- 3 תִּחְנֶה הִיָּה כֹהֵן מִצָּרִי:
- 4 אִם תִּנְעֶה בְּכָלִים אֲשֶׁר בְּהִיכָל הַתֵּלִיל<sup>1</sup> אִתָּם:
- 5 סִדּוֹ מִן־הַנֶּרְדֵּד<sup>2</sup> נִשְׁכּוּ בְּמִלּוֹן אֶחָד עֶרְהֶבֶקֶר:
- 6 וְהִיא תִּבּוֹא אֶל־הַנֶּקֶדֶר יוֹם יוֹם (כְּלִיּוֹם־not) עַם־אֲחֻחָהּ לְרֹחֵץ בְּנָגִים
- וְהִיא כֹּאֲשֶׁר יִרְחֻצּוּ<sup>3</sup> הַבְּנָדִים וְשָׂבָה הָעִירָה:
- 7 מִדּוּעַ לֹא לְקַחְתָּ אֲחֻדָּאָנָשִׁים הַמְּנֻרָשִׁים מִהָעִיר:

<sup>1</sup> It will be seen in Lesson 55 that the apodosis of a conditional sentence is frequently introduced by *wāw*-conversive, i.e. וְהִיא־לֵקָחָהּ in this case.

<sup>2</sup> With the majority of segholate nouns, the first *səgōl* changes to *qāmeš* in pause. There is no way of predicting which ones do not follow this rule but remain unchanged in pause. Again, some of these nouns never happen to occur in pause in the Hebrew Bible, while in a few cases both forms are attested (e.g. לָחֶם and לֶחֶם). Of all the nouns listed in Lambdin's Appendix A, 7 a, b, c and 8a and b, the following is a complete list of all that certainly do *not* change in pause: בָּמֶסֶח, יָחֵד, מִלֵּךְ, מִלֵּךְ, מִלֵּךְ, מִלֵּךְ, מִלֵּךְ. It may be assumed that all the rest either can or do change.

<sup>3</sup> Although רָחַץ is a Qal verb, its passive is expressed by the Pual, never the Niphal. (Actually, it is always used of people (wash = bathe), כָּבַס being the appropriate verb for clothes; but Lambdin does not introduce this word at any point.) The imperfect tense is used here to express the frequentative (§91 b). Consequently, the associated verbs introduced by the *wāw*-conversive (וְהִיא־לֵקָחָהּ and וְשָׂבָה) are in the perfect tense.

(c) Exodus 2: 23--3:6

2:23 וַיִּזְעַק is a pausal form (with 'atnah) for וַיִּזְעַק.

3:1 The participle רֹעֶה is here being used verbally (notice the אֶחָד following) rather than nominally. אֶחָד is taken in RSV as meaning 'to the west

side' (contrast Lambdin's note). This is because in Hebrew points of the compass are sometimes described as if the east were the cardinal point and one were therefore standing with one's back to the Mediterranean Sea. Thus 'left' can signify 'north', 'right' can signify 'south' and 'behind' can signify 'west'. There is no way of determining for certain how **וְיָמִינִי** is to be understood here.

- 3:2 **וְיָמִינִי** is *wāw*-conversive with the 3rd person masc. sg. imperfect (apocopated) Niphal of **יָמַן**.

## Lesson 43

- (a) 1. And Moses turned aside<sup>1</sup> to look at the flame of fire.
2. You will come and destroy<sup>2</sup> them from under heaven.
3. Why do you not believe in the Lord your God?
4. And they told him all the words which they had heard in the night.
5. And when we reached them, they cried out with a loud voice and hid their faces.
6. When they mention the songs of their father, they will weep.
7. He led them across the river and brought them near to the city.
8. She seized his garment and he fled outside.
9. I will magnify your holy name day and<sup>3</sup> night and I will not forget your commandments.
10. Where have you (fem.sg.) come here from and who are you looking for here?<sup>4</sup>
11. Do not bring the animal near lest you pollute this place.
12. And she hid the men lest they should be found and killed.
13. He reminded us of the signs which he had sent us.
14. He will magnify the name of the one who trusts in him.
15. Tell him that our enemies have surrounded us and that there is none to rescue us in our distress.
16. You are cursed because of this great iniquity of yours.
17. Give (fem.sg.) the milk to your mistress so that she may drink.

<sup>1</sup> *Wāw*-conversive with the 3rd person masc. sg. imperfect Qal of סָר. The imperfect on its own is יָסַר. By analogy with קִים, we might have expected וְיָסַר (cf. Lesson 32). However, because of the final *rēš*, when the final vowel has to shorten on account of the retracted tone, it goes to short *a* rather than short *o*.

<sup>2</sup> See the final paragraph of §158 for this form.

<sup>3</sup> For the pointing of the conjunction, see note 1 to exercise (b) of Lesson 9.

<sup>4</sup> Note that English 'here' may represent different words in Hebrew: הֵלֵם and הֵנָּה mean 'to here, hither', while הֵּנָּה means 'here, in this place', with no motion involved.

- (b)
- 1 נִסְתַּחֲרָה הָאָמָה אֶצֶל הַבָּאָר:
  - 2 הִשָּׁנ אִתּוֹ וְהִגְדִּילוּ כִּי אֲנֹחֶנּוּ שָׁבִים אֶל־עֵינֵינוּ:
  - 3 לֹא יָכֻלְנוּ לְהַצִּיל אִתָּם:
  - 4 הַבָּס אֶל־הַהָרִים וְהִגְדִּילִי אֶחָד־אֲשֶׁר אִתָּהּ רָאָה שָׁם:
  - 5 יַעֲמִיד אֶחָד־אֲנָשִׁיו אֶצֶל הַיָּרֵד:
  - 6 יִגִּיד לָךְ הָאִישׁ אֲשֶׁר יַעֲרָה אֵלַיִךְ אֶחָד־הַמָּקוֹם אֲשֶׁר נִסְתַּחֲרָתִי שָׁם:
  - 7 מִדּוֹעַ נָאֵת לְהַאֲבִיד אֶתְנוּ:
  - 8 הִסְחִיר אֶחָד־הַכֶּסֶף לְמַעַן אִישׁ לֹא יוּכַל לְקַצֹּא אִתּוֹ:

(c) Exodus 3: 7-15

Verse 8      וְהָיָה -- for some reason that has never been satisfactorily explained, the consonants of וָיָה and וָיָה are not distinguished in the Pentateuch (the first five books of the Bible), but וָיָה is found throughout (with only eleven exceptions). The vowels supplied, however, are in each case those of the form which we should normally expect.

- Verse 12 עָמַד is the pausal form of עָמַד. עָמַדוּ: not infrequently in plural forms of the imperfect ending with a *wāw*, a *nûn* is added with no difference in meaning.

## Lesson 44

- (a) 1. They will destroy the gates of our city.
2. And the Lord made Joseph prosperous (*or* successful).
3. I commanded him to seize the images and to destroy them.
4. They threw their brother into the pit.
5. Our guilt is great because we have led him into sin.
6. May the Lord lengthen (jussive) the days of your life!
7. Tell (literally, 'cause to hear') all the people my words.
8. The one who trusts in him will be blessed but the one who curses him will perish.
9. I will deliver this oppressed people.
10. Do not lead your friend into sin.
11. Why are you hiding from me?
12. You must not oppress<sup>1</sup> the poor.
13. Who stole the tablets?
14. He threw the fish into the sea.
15. Come and praise the Lord your God.
16. Let us catch him up before he reaches the camp of our enemies.
17. He tore his clothes and covered his head with sackcloth.
18. This is the sign of my love.
19. He rose up against his companion and killed him.



## 20. Do not sacrifice the birds of the sky.

<sup>1</sup> For לֹא + imperfect as an expression of certain types of negative imperative, cf. §102.

It is used notably in the brief prohibitions of the Ten Commandments.

(b) Note that 'the tens' (twenty, thirty, etc.) are of common gender and so do not change their form before masculine or feminine nouns. They do not occur in the construct state. It is difficult to formulate a rule about whether they will be followed by a singular or plural noun except to say that the noun will generally be singular if it is one that is commonly used with a numeral, such as 'days', 'years', etc.

חֲמִשִּׁים יָד 1

עֶשְׂרִים לַחֹדֶשׁ 2

שְׁלֹשִׁים אֲבָנִים 3

אַרְבָּעִים יוֹם וְאַרְבָּעִים לַיְלָה 4

חֲמִשִּׁים אֲנָשִׁים בָּנִים 5

חֲשֵׁעִים בָּנָדִים 6

חֲצִי הַחֵלֶב 7

(c) 1 נִהְיָ בְּחֻשְׁמֵי אֲדָמָצוֹחַ יִדְעָה הַיָּסֵד מִחֻכָּם:

2 וְתִהְיֶה בְּחֻשְׁמִידָם אֲחֻדָּה עֵיד הַנֶּאֱמָר וְנִתְּנָה עִמְדַּתְשָׁבִים הַנִּזְכָּרִים:

3 נִהְיָ בְּחֻשְׁמֵי אֶחָד עַל־חֵיל<sup>2</sup> הָאֲיָבִים נִפְסָ לָבוֹ בְּקָרְבוֹ וַיִּכְרַח מִלְּפָנֵיהֶם:

4 הִנֵּה הַצִּלְיָה אֶחָד יִדְעָה עֹזב אֲדָמָסְסָד וּבֹאָ עֹשֶׂה לְהִיזֹחַ מִלְּפָנָיו:

5 רַע לִלְבָּב וְלִרְצֹחַ בֶּן:

<sup>1</sup> Cf note 1 to exercise (a) of Lesson 43.

<sup>2</sup> Another word for 'army' is צֶבָא. Its construct is צֶבָא. It thus does not fit the pattern of nouns in Appendix A 25e, as suggested by Lambdin in his Glossary.

(d) Exodus 3: 16–4: 5

- 3: 17 זָרַח In this familiar phrase, זָרַח is the construct of the feminine singular participle Qal of זָרַח, 'flowing of', which in English idiom becomes 'flowing with'.
- 3: 20 נִפְלְאוֹתַי The feminine plural participle Niphal of פָּלַא, 'to be wonderful', serves as an abstract noun, 'wonderful things', hence 'wonders'.
- 3: 21 תִּלְכֵּן A pausal form of תִּלְכֵּי. For the final *nûn*, see the note to verse 12 in the previous reading.
- 3: 22 נָדַח Construct feminine singular participle Qal of נָדַח, 'to sojourn'.
- 4: 4 בִּיתְּךָ The Hiphil of חָזַק means 'to seize, lay hold of' (Vocabulary 43, §159). The *səḡōl* in the final syllable is to be explained by the fact that in this particular phrase the tone is retracted, making the final syllable closed and unstressed.

## Lesson 45

- (a) 1. He made the wicked dwell in darkness but he led the righteous into the light of his face.
2. He led me in ways of affliction and did not listen to me when I called to him.
3. I shall not again deal with you in merciful kindness.
4. He informed me of the signs and wonders which will be done in those days.
5. God is the one who is bringing us out of the land of our oppressors.
6. He begot a son in his old age and the boy gladdened his father's heart until the end of his days.
7. He brought his father and his brothers down to Egypt.
8. Save<sup>1</sup> us, O Lord, and visit us as you promised.
9. I will not reprove you for the sin of your children.
10. Fetch my books so that I may read you the words that are in them.
11. Deal kindly with me and mention me to Pharaoh and bring me out of this prison.
12. I have spoken to you in vain, for you have not listened to my words.
13. Do not allow<sup>2</sup> the sojourners to enter<sup>3</sup> the temple, because it is a holy place.
14. He chose thirteen men and brought them near to the city.
15. His brothers were jealous of him because their father loved him more than all his brothers.
16. You will not get lost again because I will teach you the way.
17. We were unable to console her after the death of her husband.

<sup>1</sup> The cohortative ending may be added to the imperative; this sometimes entails consequential changes to the vocalization.

<sup>2</sup> **יָחַן** sometimes has the developed meaning of 'to allow, permit'.

<sup>3</sup> **בֹּא** is normally followed by a preposition such as **אֶל־** or **בְּ** but it is occasionally followed by the accusative case alone.

- (b)
- 1 הוֹלִיד שְׂבָעָה עָשָׂר בָּנִים בְּתֵיבָיו:
  - 2 הוֹשִׁיבוּ אֶחָדָהֶם בְּשָׂתִים עָשָׂרָה עָרִים קִשְׁנוּחַ אֶצֶל הַנָּהָר הַגָּדוֹל:
  - 3 תִּלְלֵנוּ אֶחָדִים קָדָשׁ וְנִצָּא אֶחָדִים עָשָׂרָה הָאֲבָנִים הַגְּדֹלוֹת  
אֲשֶׁר הִעֲמִידוּ שָׁם:
  - 4 וַיְהִי כִּרְאוּחוֹ אֶחָד־לָהֶם הָאִשׁ הָרָץ (וַיִּצָּא)<sup>1</sup> מִן־הַבַּיִת וּבִגְדָיו וּנְעָלָיו אֵינָם אִתּוֹ:
  - 5 הָיָה חֹפֹז יָמֵי עַל־הָאָרֶץ וְנִצָּחָה בְּיָדָהּ<sup>2</sup> אֶחָד־שָׁמָּה עָשָׂרָה חֲלָשׁ הָיָה  
וַחֲתִיבָה לָהֶם לֶגֶר וּמִנָּחִים:
  - 6 וַיְהִי אַחֲרֵי הַדִּבְרִים הָאֵלֶּה וַיַּעֲזֹב אֶחָד־בֵּית חֲתָנִי וַיֵּשֶׁב עִם הָעָם הַהוּא  
בְּגֶר בְּחֻקָּם:

<sup>1</sup> **הָרָץ מִן־הַבַּיִת** is an adequate translation. However, if one wishes particularly to emphasize that he ran from inside the house outdoors, this is best done by the addition of **וַיִּצָּא**.

<sup>2</sup> For this idiom, see Vocabulary 41, §153. It is possible to continue also with the perfect tense alone (**צִיָּחַ** or **צִיָּחַי**).

(c) Exodus 20: 1-14

20: 11 **שֵׁשֶׁת־יָמִים** Another example of the accusative used for the duration of time: 'in six days'.

- 20: 12 אֶרֶץ. Normally this form is spelt with a *yōd* after the *rēš*. Words in which vowel letters are lacking are said to be spelt 'defectively'. The reasons relate to the historical development of the spelling of Hebrew words which has not been carried through with complete consistency in the Hebrew Bible. Such forms cause no problem when reading a vocalized text, but are something of a trap to the unwary when reading an unvocalized text.

## Lesson 46

(a) The type of verbal forms exemplified in this exercise often pose the greatest difficulties to those who are starting to read the Hebrew Bible unaided. Much time wasted in frantic searches through dictionaries without any certainty as to the root being sought will be saved if these patterns are understood and mastered first.

1. הָשִׁיב > יוֹשִׁיב > יוֹשֵׁב he settled, caused to dwell
2. נִקְרָה > יִקְרָה > יָקָר he met
3. הוֹדִיעַ > יוֹדִיעַ > יוֹדֵעַ he caused to know, declared
4. הִשְׁקָה > יִשְׁקָה > שָׁק he gave water to
5. עָלָה > יַעֲלֶה > יָעַל he went up  
or הֶעֱלָה he led up
6. הִתְעָה > יִתְעָה > יָחַע he wandered lost
7. נִגְלָה > יִגְלָה > יָגַל he revealed
8. כָּלָה > יִכְלָה > יָכַל it was done
9. עָנָה > יַעֲנֶה > יָעַן he answered<sup>1</sup>
10. הוֹשִׁיעַ > יוֹשִׁיעַ > יוֹשֵׁעַ he saved
11. הִשִּׁיג > יִשִּׁיג > יָשָׁג he reached
12. עָנָה > יַעֲנֶה > יָעַן he oppressed
13. הוֹרָה > יוֹרָה > יָרָה he shot, he taught
14. הוֹסִיף > יוֹסִיף > יָסַף he did again

15.     ךָ > יָכָה > הִכָּה he struck.

<sup>1</sup> In theory, this could also come from the Hiphil of עָנָה (cf. no. 5), but it is doubtful if such a form was ever used.

- (b) 1. He struck the Egyptian, killed him and buried him lest he should be found.
2. Give him thanks, bless his name, for the Lord is good, his mercy is for ever.
3. They came to the well in order to give water to their flock.
4. I will teach you the good and just way.
5. And you will lead my people up<sup>1</sup> to the land of Canaan.
6. And the Lord informed<sup>2</sup> the prophet one day before the king came.
7. They will praise<sup>3</sup> your name because you are holy.
8. The glory of Israel has gone into exile.
9. Teach me your statutes so that I may become<sup>4</sup> a righteous man.
10. Why did you smite the sojourner so as to kill him?
11. Come on! Let's kill them lest they become numerous and fight with us.
12. The people fled from the battle and moreover many of the people fell.
13. He commanded us to keep (literally, 'do') all these statutes.
14. He sent the man ahead of them to show them the way.
15. They will hear and learn to fear<sup>5</sup> the Lord.
16. I will make you numerous upon the face of the earth and you will become a great and powerful people.
17. (And) Rend your hearts<sup>6</sup> and not your garments and return to the Lord your God.
18. The Lord who made Moses and who brought up your fathers from the land of Egypt.
19. And he carried the inhabitants of Jerusalem into exile in (to) a distant land.

<sup>1</sup> Since the verb is followed by a direct object (introduced by **וְ**), it is clearly transitive, and hence Hiphil. The number of cases of genuine ambiguity with such forms is very small.

<sup>2</sup> See the Vocabulary to this Lesson for this idiom.

<sup>3</sup> In addition to 'give thanks', **הוֹדָה** also means 'to give praise, to confess'. It may be followed either by **לְ** or by a direct object.

<sup>4</sup> **הָיָה לְ** = 'become'.

<sup>5</sup> This is the usual form of the infinitive construct of **יָרָא**.

<sup>6</sup> For the distributive singular, cf. note 1 to exercise (a) of Lesson 39.

- (c)
- |   |  |
|---|--|
| 1 | אוֹדָה לַיהוָה:  |
| 2 | הִגְלִי (הִגְלִי אוֹתִי):                                |
| 3 | לִפְנֵי אֹתִי וְאֶרְעֶה אֶחָד־נִפְלְאוֹתֶיךָ נִרְבּוֹחַ: |
| 4 | הוֹשֵׁעַ אֹתִי מִיָּדִי אֵיכָנִי:                        |
| 5 | וְהָיָה בְּשִׁמְעִי עַל־הַדְּבָר הַזֶּה וְקָנָא:         |
| 6 | עֲבַדְתָּ אֹתָם לְשׂוֹא כִּי לֹא יַעֲזְרוּ אֹתְךָ:       |
| 7 | יִכְיֶה יְהוָה אֶחָד־עִמּוֹ:                             |

(d) Deuteronomy 6: 1-9

Verse 2 **לְשׂוֹמֵר** Note that the infinitive construct may be used with only a slight connection with what precedes in a manner often called 'gerundial'; here it is best translated (with RSV) 'by keeping'.



**Lesson 47**

- (a) 1. Bring him here.
2. Set it down<sup>1</sup> there.
3. Remove (m.pl.) it from the table.
4. Prepare (m.pl.) a little for me to eat.
5. Put (m.pl.) my books down there.
6. Bring them back to me.
7. Give us rest.
8. Lift up (m.pl.) the stones.
9. Bring (f.sg.) us some water and bread.
10. Hurry (m.pl.), because they are pursuing us.

<sup>1</sup> This is from the second Hiphil of נָחַ; compare no. 5, but contrast no. 7, which is from the first Hiphil. One way of remembering the difference is to note that, because of the dagesh in the *nûn* of the second Hiphil and the consequent short vowel in the first syllable, it has a more vigorous sound to it than the first Hiphil; this is reflected in their respective meanings, the second Hiphil involving action, 'to set down', whereas the first means 'to give rest to'.

(b) Negative imperatives are expressed by לֹא־ with either the imperfect or the jussive. As the latter is the more common, it will be used in this exercise, with the imperfect

form, where it differs, following in brackets (contrary to Lambdin's introductory example).

- 1 אֶל־תָּבֵא (תָּבֵא) אֹתוֹ לְנֶזֶד:
- 2 אֶל־תִּנְחַח (תִּנְחַח) אֹתוֹ שָׁם:
- 3 אֶל־תָּסִירוּ אֹתוֹ מֵעַל־הַשֻּׁלְחָן:
- 4 אֶל־תָּכִינוּ לִי כַעַם לְאֹכֶל:
- 5 אֶל־תִּנְדְּחוּ אֶדְסֵפְרִי פֹה:
- 6 אֶל־תִּשָּׁב (תִּשָּׁב) אִתָּם אֵלַי:
- 7 אֶל־תָּנַח (תָּנַח) לִנִּי:
- 8 אֶל־תִּרְמוּ אֶחָד־אֶבְנִים:
- 9 אֶל־תָּבִיאי אֵלַי סִים וְלָתֶם<sup>2</sup>:
- 10 אֶל־תִּמְהְרוּ כִּי תָפֹחַ (לֹא) רַדְפִּים אֶחָדִינוּ:

1 The pausal form of אֵלַי.

<sup>2</sup> Cf. note 1 to exercise (b) of Lesson 9.

- (c) 1. I brought my offering.  
 2. They turned their faces away.  
 3. I have made the house ready for you.  
 4. We put the gold down beside the vessels.  
 5. He understood the words of the statutes.  
 6. I lifted up my voice and wept.  
 7. He brought us back to our land.  
 8. They destroyed the cities of the enemies.  
 9. We arranged the stones on the bank of the river.  
 10. She hurried to meet me.

- (d) 1 וְאָבִיא אֶחָד־מִנְחָתִי:  
 2 תָּסִירוּ אֶחָד־פְּרִיָתָם:

- 3 וְאֵכִין אֶחָדָה־נִּפְיָח לָכֶם:  
 4 וַנִּזְחַן אֶחָדָה־הָהָב אֶל־הַכִּלִּים:  
 5 לִכֵּן אֶחָד־דְּבָרִי הַחֲקִים:  
 6 וְאֵרִים<sup>1</sup> אֶחָד־קוֹלִי וְאֶבְרָן:  
 7 וְיִשָּׁב אֹתָם אֶל־אֶרְצָם:  
 8 וַיִּחְרַטוּ אֶחָד־עָרֵי הָאִיקִים:  
 9 וַנַּעֲרֹךְ אֶחָד־הָאֲבָנִים עַל־שֹׁפַח הַנְּחֹר:  
 10 וַחֲמַדָּה לְקִרְאוֹתֵי:

<sup>1</sup> With *wāw*-conversive, the first person singular imperfect Hiphil of hollow verbs does not usually shorten, though it may do sometimes, e.g. וְאֵרִים.

- (e) 1. The Lord has established his throne in heaven.<sup>1</sup>  
 2. They did not heed their judges either because they were acting wantonly after other gods.  
 3. Where have you deposited the altar vessels?  
 4. The people will see with their eyes and hear with their ears and understand with their hearts and they will return to me.  
 5. When he raised his staff, the people fell silent.  
 6. Why will you not return us to our city and to our people?  
 7. Depart from the way of the wicked and observe my laws, my statutes and my commandments to do them all the days of your lives.  
 8. Then you will understand righteousness and judgement because wisdom will enter your heart and you will become a just man.  
 9. They have not understood my advice, nor have they obeyed me.  
 10. Because I have exalted you from amongst the people and made you head over my people but you have not been like my servant David who kept my commandments and followed me with his whole heart by doing<sup>2</sup> only what was upright in my sight whereas you have done evil in my sight and thrust me

behind you, because of all this I am now going to bring<sup>3</sup> evil upon your house and devastate you<sup>4</sup> until you are completely finished.

<sup>1</sup> The unusual word order in this sentence is for the sake of emphasis.

<sup>2</sup> See the note to Deut. 6: 2 in exercise (d) of Lesson 46.

<sup>3</sup> Literally, 'behold I am bringing', but it makes for clarity if we introduce a resumption of the long preceding subordinate clauses.

<sup>4</sup> Note this (not very common) idiomatic use of אַחֲרַי after the Piel of בער.

- (f)
- 1 יָגִיחַ לְעַמִּי<sup>1</sup> בְּאֶשֶׁר יוֹשֵׁב אֹתָם בְּעִיר הַתְּדֻשָּׁה:<sup>2</sup>
  - 2 הַבָּאֵי אֹתָם אֶל־הַמִּקְוֹם אֲשֶׁר הִכְיֵיתִי לָהֶם וְאֶעֱזֹב אֹתָם שָׁם:
  - 3 אֵיפָה הִכְיֵנוּ הָאֲנָשִׁים אֶחָד־הַמִּתְנַהֲגִים:
  - 4 אֵלֶיךָ אֶתְּקַד וְתַגִּידִיחוֹתִי לָךְ:<sup>3</sup>
  - 5 אֶל־תִּרְגֵּם אֶחָד־קִלְךָ פֶּן־יִשְׁמְעוּ וְכֹאֵן וְתִרְגְּנוּ אֹתָנוּ:
  - 6 וְהָיָה בְּאֶשֶׁר הִנָּלָה אֹתָנוּ כֵּן יָשִׁיב אֹתָנוּ:
  - 7 יִלְמֹד אֹתָנוּ שִׁירִים תְּרָשִׁים רַבִּים<sup>4</sup> לְמַעַן נִזְדָּה לִיהוָה:<sup>5</sup>

<sup>1</sup> יָגִיחַ may be followed by a direct object, but it more usually governs the preposition ל.

<sup>2</sup> It might be better to turn this sentence round completely:

וְהָיָה כְּהוֹשִׁיבוֹ אֶחָד־עַמִּי בְּעִיר הַתְּדֻשָּׁה וְהִגִּיחַ לָהֶם:

<sup>3</sup> Note the pausal forms of the second person masculine singular suffix with prepositions as opposed to nouns; cf. §152.

<sup>4</sup> 'To teach' is followed by a 'double accusative' in Hebrew, i.e. both the person and the thing taught are put in the accusative case.

<sup>5</sup> Cf. note 3 to exercise (b) of Lesson 46.

(g) Joshua 2: 1-11

Verse 3 The eighth word should be vocalized **וַיִּבְּאֵם**.

Verse 5 Note the idiomatic construction at the start of the verse: 'And the gate was to close' = 'when the gate was about to be closed'.

Verse 7 **וַיִּבְּאֵם** is unusual, but its meaning is not in doubt: 'after'. It is either a scribal error for **וַיִּבְּאֵם**, or perhaps the intention was to preserve alternative readings from different manuscripts: **וַיִּבְּאֵם** on the one hand and **וַיִּבְּאֵם** on the other.

Verse 11 **רוּחַ**, 'spirit', here has the sense of 'courage'.

## Lesson 48

- (a) 1. I have broken his command.
2. The Lord did not allow him to do me<sup>1</sup> harm.
3. The king did evil in the sight of the Lord and acted more wickedly than all (who were) before him.
4. They began to weep<sup>2</sup> and to tear their garments.
5. And she began to act wantonly and to do evil.
6. And he broke his covenant with me.
7. They will begin to understand when I speak to them.
8. Their words are evil (imperfect Qal) because they act wickedly (imperfect Hiphil).
9. We began to draw up in battle order.
10. And he turned his eyes away from the sight.

<sup>1</sup> עָמַדְי is a variant form of עָמַד with suffix; cf. §69. The Hiphil of רָעַע is not usually followed by this preposition, but the meaning is nonetheless clear enough (literally, 'to do an injury with me').

<sup>2</sup> There should be a daghesh in the *kap̄* of this word: לִבְכּוֹת; cf. note 4 to exercise (d) of Lesson 28.

- (b)
- |  |  |   |
|--|--|---|
|  | וְשָׁבְנוּ וְהָבֵאנוּ                              | 1 |
|  | הוֹאִילֵנוּ לָנוּחַ                                | 2 |
|  | סִלְּחָנוּ עֲרֻכְתִּי (וְאֶסְחֶר וְאֶעֱרֹךְ) אֹחִי | 3 |
|  | נִשְׁכֶּם נִסְרָא <sup>1</sup> אֲחֵם               | 4 |
|  | נִשְׁכֶּם נִדְ אֹחִי                               | 5 |
|  | נִשְׁכֶּם נִדְ                                     | 6 |
|  | נִסְחֶרֶוּ נִכְיָאוּ אֹחִי                         | 7 |
|  | הוֹאִיל הִשְׁכֵּם אֲחֵם                            | 8 |

<sup>1</sup> Note again that, as in the Qal, the final *rēš* in this verb makes the vowel of the preceding unstressed closed syllable (hence short) into a *pātaḥ*.

- (c)
1. And early in the morning he stood beside the way to the gate.
  2. The king sent this message (literally, 'saying'): 'Go and meet him; then smite him so that he dies'.
  3. The man came quickly and related the words to the priest.
  4. And when we surround the city its wall will fall down.
  5. He did more and more evil in the sight of the Lord.
  6. And they entered the house and shut the door on themselves.
  7. David and his men set off early in the morning to return to that land. (Literally, 'David rose early, he and his men, to go in the morning to return . . .').
  8. On that day he will restore the dead to life and death shall be no more.
  9. Go quickly lest he quickly catch us up.
  10. Did I not swear to you that I would fight with you? Why did you not believe the words of my oath?
  11. You have been pleased to bless your servant's house that it should continue for ever.
  12. And she made them take an oath that they would not kill her or her father's house.

## (d) Joshua 2: 12-24

- Verse 15 בְּקִיר הַחוֹמָה, 'in the wall of the wall'. The second word used, הַחוֹמָה, refers to the whole construction known as the city wall and so comprised a good deal more than what we mean more precisely by a wall. The phrase as a whole thus emphasizes that Rahab lived on the very outside wall itself.
- Verse 17 There is a slight misprint in the last word, which should read הַשְּׂבָעָה (as at the end of verse 20; see also Lambdin's note 13).
- Verse 23 הַכָּל־אֲשֶׁר־בָּאָה־עָלֵיהֶן: another example of the feminine plural used for the abstract, 'all the things which had befallen (them)'; cf. note 2 to exercise (a) of Lesson 41.
- Verse 24 כִּי: since what follows is direct speech, this cannot mean 'that'. It is, rather, what is known as the 'asseverative כִּי', i.e. 'surely'.



## Lesson 49

(a)

- 1 הוֹסֵר הַכֹּל מֵעַל-הַמִּזְבֵּחַ:
- 2 נִיבּוּ הָאָנָשִׁים:
- 3 הוֹשֵׁב הָעָם שָׁם:
- 4 הוֹרְדוּ<sup>1</sup> הָאָנָשִׁים מִן-הַגֵּן:
- 5 הוֹצֵאוּ הָרָשָׁעִים וְהוֹצֵא:
- 6 הֶעֱלָחָה<sup>2</sup> הַפָּרָה עַל-הַמִּזְבֵּחַ:
- 7 הִנֵּד לוֹ אֶחָד-דְּבָרֵי הַסֵּרִיס<sup>3</sup>:
- 8 הִשְׁלַךְ הָאִישׁ מֵעַל-הַחֹמֶה:
- 9 הָרְאִיתָם נִפְלְאוֹת רַבּוֹת:
- 10 נִיבְּא אֶל-הַיִּקָּל:

<sup>1</sup> Note that in this and some of the following sentences the person and number of the verb must be changed to agree with the new grammatical subject; thus 'She brought the men down' > 'The men were brought down'.

<sup>2</sup> This is the form expected on the basis of the paradigms. In fact, the initial vowels of the Hophal are not entirely consistent, so that the only attested forms from this particular verb are on the pattern הֶעֱלָה.

<sup>3</sup> Cf. §175, end. This impersonal construction is used quite frequently. The properly passive construction that one might have expected (i.e. הִנָּדוּ לוֹ דְּבָרֵי הַסֵּרִיס) is never used.

- (b) 1. We were rescued  
 2. They were caused to stand  
 3. She was brought near  
 4. The man who has been brought  
 5. The exiled people  
 6. I was taken away  
 7. They will be able (imperfect Qal of יָלַל)  
 8. The settled people *or* the restored people<sup>1</sup>  
 9. They were made (caused) to work  
 10. The slain (*or* smitten) men  
 11. They will be removed  
 12. The broken covenant<sup>2</sup>

<sup>1</sup> מְיֻשָּׁב is the Hophal participle of both יָשַׁב and שָׁוָה.

<sup>2</sup> Note that בְּרִית is a feminine noun, though not marked as such in the glossary on p. 318.

- (c) 1. Will you really rule over us?  
 2. I will give her to the one who is pleasing<sup>1</sup> in my sight.  
 3. When he saw the men he became angry with them.  
 4. The famine was severe throughout the whole land at that time.  
 5. I will pursue those who hate me like a lion, and I will roar against them as a lion roars.  
 6. And the word (matter) was agreeable in the king's sight.

7. Be strong and do not fear, for I am with you.
8. And he will meditate in the law of the Lord by day and<sup>2</sup> night.
9. Do not be angry with me, my father, for I have not sinned against you.
10. Joseph had dominion over the whole land of Egypt.
11. And Pharaoh's heart became hard and he refused to let the Hebrews go.
12. Therefore evil men will not stand in a congregation of righteous men.
13. And thus did Moses speak to the whole congregation of Israel.
14. He slaughtered the kid and put it as an offering<sup>3</sup> upon the altar.

<sup>1</sup> It is clear from the vocalization that this is the verb, not the adjective *יָשָׁר*, 'upright'.

<sup>2</sup> This should really be vocalized *וְלַיְלָה* (or *וְלַיְלָה* in pause); see note 1 to exercise (b) of Lesson 9.

<sup>3</sup> Note how in Hebrew a noun can be added without a preposition to add an explanation to a variety of possible questions (e.g. where? when? how long? in what condition? etc.). It is sometimes called the accusative of nearer definition.

- (d)
- |  |  |
|--|--|
|  | 1 הוֹפֵר הַחֶק:  |
|  | 2 הוֹתֵלָה הָעֲבוּדָה וְלֹא כִלְתָה:                   |
|  | 3 הָשָׁבַע בִּי יֹשְׁבִים וְשָׁב בַּיּוֹם הָרִבִּיעִי: |
|  | 4 נָפַל מִן־הַקִּיר נִימָח <sup>1</sup> :              |
|  | 5 הוֹצֵא מִחוּץ לְעִיר <sup>2</sup> נְיוֹמָח שָׁם:     |
|  | 6 עָמְדָה אֵצֶל הַיָּלֵחַ עֲרֻסָּוֹרָם:                |

<sup>1</sup> Imperfects with *wāw*-conversive whose tone has been retracted with consequent shortening of the final, unstressed vowel (e.g. *יָמֵחַ* > *נִימָח*) have the tone restored to the final syllable when in pause and are vocalized with the so-called 'tone-long vowel' found in the jussive; thus *יָמֵחַ* > *יָמַח* (jussive) > *נִימָחַ*.

$\text{מְחוּץ לִּי}^2$  is the form given in Lambdin for 'outside', and it may certainly be used after a verb of motion, as here; however, the fuller  $\text{אֶל־מְחוּץ לִּי}$  is in fact more common in such cases.

(e) Judges 14: 1-10

Verse 1 Note that on its first occurrence  $\text{הַתְּנָחַר}$  includes the directive  $h\bar{e}$  whereas on its second occurrence it does not, even though obviously the same place is intended in both cases. This accounts for Lambdin's uncertainty in his vocabulary. A similar ambiguity exists with the well-known place-name (Bethlehem-) Ephrathah.

Verse 3 Although the subject of  $\text{וַיֵּאָמֶר}$  is  $\text{אִכְיָו וְאָמִי}$ , so that we might have expected a plural verb, it is governed in this case by the nearer subject alone ( $\text{אִכְיָו}$ ). This happens quite often when a compound subject follows the verb. Notice that in the remainder of the verse also 'his father' alone is referred to ( $\text{עָמִי, קָח}$ ). In the next verse, however, 'his father and mother' precede the verb, so that this is then appropriately plural ( $\text{וַיֵּרְעוּ}$ ). In the following verse (5), the construction reverts to that of verse 3 again, with Samson this time as the dominant element in the subject.

Verse 8  $\text{מִיָּמִים}$  -- an idiomatic use of  $\text{יָמִים}$  meaning 'after some time', 'after a while'.

Verse 9 For  $\text{וַיֵּאָכֵל וַיֵּלֶךְ}$ , 'eating as he went', cf. §129 (2).

$\text{וַיֵּאָכֵל}$  is the pausal form (written with *'atnah* in the Masoretic Text) for  $\text{וַיֵּאָכֵל}$ .

## Lesson 50

- (a) 1. Why did you hide yourselves from me?  
 2. Implore me for favour<sup>1</sup> and I will be gracious to you.  
 3. The young men who are walking back and forth on foot.<sup>2</sup>  
 4. And he began to prophesy.  
 5. I prayed to him but he did not listen.  
 6. And they hid themselves because they were very afraid.  
 7. Will you pray for me?  
 8. Who are the ones (who are) prophesying?  
 9. Your (fem.sg.) prayer has been heard.  
 10. I will prophesy<sup>3</sup> against your house.  
 11. Hide yourself (fem. sg. imperative Niphal).

<sup>1</sup> Since the masc. sg. imperative and the 3rd person masc. sg. perfect of the Hithpael are identical, this could also, strictly speaking, be translated: 'He implored me for favour and (so) I will be gracious to you'.

<sup>2</sup> Literally, 'on his feet', another example of the distributive singular; cf. note 1 to exercise (a) of Lesson 39.

<sup>3</sup> The ן of נִבְּרַח has been assimilated to the ל; cf. §177 (a) on p. 248. The word should probably be vocalized נִבְּרַח.

- (b) 1. But we are guilty with regard to our brother because we saw his deep distress<sup>1</sup> when he implored us for favour but we did not listen.
2. And he told David, 'My father is seeking to kill you so now take care<sup>2</sup> in the morning and hide yourself'.
3. And I will raise up for myself a trustworthy priest; he will act according to what is in my heart and mind,<sup>3</sup> and I will build a sure house<sup>4</sup> for him and he will go in and out<sup>5</sup> before<sup>6</sup> my anointed for ever.
4. The sin of Judah is engraved upon the tablet of their heart(s).
5. They spread out their cloaks on the ground and sat down on them.
6. The Lord brought Abram outside and said, 'Look up to the sky and count the stars, if you are able to count them', and he said to him, 'So shall your progeny be'.
7. Moses stretched out<sup>7</sup> his hand over the sea and the Lord made the sea go (back) with a strong wind all the night long and made the sea into dry ground.
8. He stretched out his hands towards heaven and prayed.
9. And they heard the sound of the Lord God walking in the garden, and the man and his wife hid themselves from the presence of the Lord God amongst the trees (collective singular) of the garden.
10. I implored the Lord for favour at that<sup>8</sup> time, saying, 'O Lord God,<sup>9</sup> you have begun to show your servant your might and your strong hand, for who is a god in heaven and on earth who will do as you are doing?'

<sup>1</sup> Literally, 'the distress of his soul'. **שָׁדָד** is often used in this way to express intensity of emotion.

<sup>2</sup> Note this idiomatic use of the Niphal of **שָׁדָד**; it is particularly frequent in Deuteronomy.

<sup>3</sup> 'Soul' would clearly not be a satisfactory rendering in English. It is not commonly used for the seat of thought (לֵב, 'heart', is more usual for this), but there are a few passages, such as the present one, where this must be the case.

<sup>4</sup> בַּיִת, 'house', often has the metaphorical sense of 'dynasty'.

<sup>5</sup> 'To walk', from which this verb derives, has also the figurative meaning of 'to live', particularly in a moral or religious sense.

<sup>6</sup> The text of 1 Sam. 2: 35 here has לִפְנֵי, and this must be what is intended; Lambdin's 'and my anointed will go in and out before me' makes little sense in the context.

<sup>7</sup> נִיט is wāw-conversive with the 3rd person masculine singular apocopated imperfect Qal of נָטָה; see the bottom of the table on p. 144.

<sup>8</sup> Cf. the note on Exod. 3: 8 in exercise (c) of Lesson 43.

<sup>9</sup> The name יְהוָה has here been given the vowels of אֱלֹהִים and should be read as such. Normally it is pointed with the vowels of אֲדֹנָי, 'Lord'; this cannot be done, however, when אֲדֹנָי is itself present in the consonantal text; cf. §59.

- (c)
- 1 הוֹמַח הָאֲדֹנָיָה וְחָשַׁלְךָ מִפְּלֹחוֹ עַל־יַד הַנְּהָרָד:
  - 2 בְּקִשְׁו קַל־הַטָּרֵב הָיָא וְלֹא יִקְלוּ לְמַצָּא אֶת־הַנְּהָרָדִי הָאֶחָד:<sup>1</sup>
  - 3 בְּעֵצ הָיָא לֹא הָיָה מְלֶךְ מִשָּׁל בְּיִשְׂרָאֵל:
  - 4 הוּאֲלֵנוּ וְנִשְׁבַּע שָׁם:
  - 5 לְכֵן חֻקִּי וְאֶל־חֻבְרָחוּ מִפְּנֵי<sup>2</sup> אֲיָבִיכֶם:
  - 6 תִּשְׁמַר הָעֵדָה:
  - 7 לֹא הָיָה אִישׁ מִתְּנַבֵּא בָאָרֶץ בַּיָּמִים הָהֵם:

<sup>1</sup> אָכַד, 'to perish', has an additional particular application to lost or straying animals.

<sup>2</sup> בְּפָנַי is the usual preposition to use after בָּרַח, but בִּי is also possible.

(d) Judges 14: 11-20

Verse 16 הִנֵּנִי וְהִנֵּנִי and הִנֵּנִי וְהִנֵּנִי are a less usual way of spelling the familiar 2nd person masculine singular form of the perfect (הִנֵּנִי and הִנֵּנִי in this case). The order of the last two words of the verse makes it clear that they are intended as a question.

Verse 19 As with other verbs of motion, יָרַד, 'to go down', may be followed by a simple accusative ('he went down to Ashkelon') even though it is more usual for it to be followed by a preposition.



**Lesson 51**

(a) As Lambdin indicates, there is a variety in the way higher numbers are written in Hebrew, e.g. in the use of the conjunction, the use of the construct or absolute state of the numerals, the use of singular or plural for words like אֶלֶף and in the word order. To avoid confusion, the following exercise adopts the pattern of Lambdin's examples on p. 256. Note that this includes the use of the feminine form of the final number, as if it were qualifying a masculine noun.

- 1 שְׁלֹשָׁה אֲלָפִים וְחֲמִשָּׁה מֵאוֹת וְאַרְבָּעָה
- 2 אֶלֶף וּמֵאוֹתִים וְשָׁלֹשִׁים וְשִׁבְעָה
- 3 חֲשֵׁמֶת אֲלָפִים וְשֵׁשׁ מֵאוֹת וְשִׁבְעִים וְאַחַד
- 4 שִׁבְעַת אֲלָפִים וְאַרְבַּע מֵאוֹת וְאַרְבָּעִים וְשָׁנָיִם
- 5 שִׁבְעַת אֲלָפִים וְשֵׁשׁ מֵאוֹת וְשִׁבְעִים וְשָׁלֹשָׁה
- 6 שִׁבְעַת אֲלָפִים וְשָׁלֹשׁ מֵאוֹת וְעֶשְׂרִים וְחֲמִשָּׁה
- 7 תִּמְשָׁח אֲלָפִים וְשִׁבְעָה מֵאוֹת וְחֲשֵׁמֶת וְחֲשָׁמָה
- 8 אֲלָפִים וּמֵאָה וְשִׁבְעָה
- 9 אַרְבָּעַת אֲלָפִים וְחֲשֵׁשׁ מֵאוֹת וְשָׁשִׁים
- 10 עֶשְׂרִיחַ אֲלָפִים וְשָׁלֹשׁ מֵאוֹת וְאַרְבָּעִים וְחֲשָׁמָה
- 11 מֵאָה אֶלֶף
- 12 מֵאוֹתִים וְעֶשְׂרִים אֶלֶף
- 13 אַרְבַּע מֵאוֹת וְשָׁשִׁים אֶלֶף
- 14 חֲמִשָּׁה מֵאוֹת וְשִׁבְעִים וְשָׁשִׁים אֶלֶף וְחֲשֵׁשׁ מֵאוֹת וְשָׁשִׁים וְשָׁלֹשָׁה

15 שש כחוח וששים וששח אלה ושש כחוח וששים וששח

- (b) 1. 1st person plural perfect Polel (*or* Polal, and so elsewhere in this exercise) of כחוח, 'we slew'.
2. 2nd person feminine singular imperfect Hithpolel of כחוח, 'you will establish yourself'.
3. 2nd person masculine singular imperfect Polel of עורר, 'you will arouse'.
4. Feminine singular imperative Hithpael of יצב, 'take your stand!'
5. Masculine plural participle Polel of כחוח, 'establishers'.
6. 2nd person masculine singular perfect Polel of רום, 'you have raised up'.
7. 3rd person masculine plural imperfect Hithpolel of כחוח, 'they will kill themselves'.
8. wāw-conversive with the 3rd person singular apocopated imperfect (*or* jussive) Hishtaphel of חרה,<sup>1</sup> 'and he bowed down'.
9. 2nd person masculine plural perfect Hithpolel of עורר, 'you roused yourselves'.
10. 1st person singular perfect Polel of כחוח, 'I slew'.
11. 1st person singular perfect Hithpolel of רום, 'I raised myself up'.
12. 3rd person masculine plural perfect *or* masculine plural imperative Hishtaphel of חרה<sup>1</sup>, 'they bowed down', *or* 'bow down!'

<sup>1</sup> This verb is analysed according to Lambdin's statement in §181. It may be noted that the etymology is not finally settled, and that there are still eminent scholars who argue that it is a Hithpalel of the root שחח. Fortunately, the verb's meaning in Biblical Hebrew is not affected by this uncertainty.

- (c) 1. The Lord has broken down my enemies before me.
2. Who am I, that I should judge this your people?
3. And I will stir up my men against my enemies.
4. I have not concealed your kindness or your truth from this congregation.

5. And they breached the wall of Jerusalem.
6. And there is none who arouses himself to call upon your name.
7. They will be judged and destroyed from off the earth.
8. And the man increased precipitously and very much indeed (in wealth).
9. Tell me what you have done and do not conceal (it) from me.
10. At that time the ark of the covenant will be taken from our midst.
11. Gather<sup>1</sup> seventy men of the elders of Israel and take them and they will take their stand there with you.
12. And Jacob offered a sacrifice there.
13. And David said to him, 'Your blood be upon your own head because your (own) mouth testified<sup>2</sup> against you when you said, "I killed the Lord's anointed"'.<sup>3</sup>
14. I will not reprove you for your sacrifices.<sup>3</sup>
15. The Lord set up the earth on the rivers which (are) underneath it.
16. And the woman was taken to the house of Pharaoh.

<sup>1</sup> As the sequel shows, this is an imperative with a cohortative ending; see §102 at the top of p. 114. If it were the 3rd person feminine singular perfect, it would usually be written with metheg: **אָסְפָהּ**.

<sup>2</sup>On its own, **ענה** means 'to answer'. Followed by the preposition **ב**, however, it has this more specifically legal connotation.

<sup>3</sup> The word order here indicates that though the speaker will not reprove the listener for his sacrifices, he is going to reprove him for something else.

- (d)
- 1 (הוא) תִּהְיֶה (איש) יִשְׂרָאֵל וְצִדִּיק וְתֹלֵךְ<sup>1</sup> בְּדֶרֶךְ יְהוָה:
  - 2 וְתִהְיֶה בְּהַחֲפִלָּתוֹ<sup>2</sup> אֵלָיו וְשָׁמַע לְחַפְלָתוֹ:
  - 3 וְתִהְיֶה כְּאִשֶּׁר יִלְדוּ<sup>3</sup> לְהַחֲנֹכָא בְּשֵׁמִי אֱלֹהֵי־שָׁמַע לְדַבְרֵיהֶם כִּי אֲנָשִׁים רָעִים

הם החלכים בדרך הרשעים:

4 נגשו אליו וישחקו ארצה כי יראו אותו<sup>4</sup> עד סוף:

5 יפרץ העם הזה ויכלל לנע<sup>5</sup>:

6 ישועהו (היא) בעזו (ולא יעזב אותה אם נתחנן לו:

<sup>1</sup> Hebrew has an adverb for 'continually', namely תמיד, but Lambdin does not list this in his glossary. The construction used above (wāw-conversive + perfect to express continuity, as with the simple imperfect) is better in the present instance, however; cf. וקר in Job 1: 1. Alternatively, ויחלל may be used; cf. Vocabulary 50, §178.

<sup>2</sup> The *sagol* is introduced under the first *lamed* by the rule of Shewa. The phrase could equally well be expressed by באשר החלל.

<sup>3</sup> It would be possible, of course, to use the familiar construction כב + ויהיה + infinitive construct with suffix. However, the infinitive construct Hiphil of חלל is slightly irregular when suffixes are added. החלל with suffixes goes החללם.

<sup>4</sup> ירא + direct object = 'to fear (someone)'; ירא + כן = 'to be afraid of'.

<sup>5</sup> Note the use of the preposition ל, not על, as the English might lead us to expect.

(e) 1 Samuel 3: 1-18

Verse 2 כדור is an adjective (fem.pl.); we have, therefore, to understand the verb 'to be' or 'to become' after החלו, '(they) had begun'.

Verse 5 For the Conjunctive Daghes in לי, cf. §155 (c).

Verse 7 Unusually, שם is followed by the perfect tense on its first occurrence in this verse. Should we perhaps revocalize it as an imperfect, ידע?

Verse 11 In the phrase כל-שקעו כל is the subject of the participle, and the suffix is its object: 'everyone who hears it'. The phrase as a whole is

syntactically a *casus pendens*, which may be rendered literally as 'as for everyone who hears it, both his ears will tingle'. This is then correctly rendered in RSV as 'at which the two ears of every one that hears it will tingle'.

- Verse 12 The Hiphil of **קם** can be used of 'establishing' one's word, hence to 'fulfil', as RSV here translates. It may be noted too that prepositions in Hebrew often have a wider range of meaning than their usual English counterparts. In this verse, **ל־** means 'against' on its first occurrence and 'concerning' on its second.
- Verse 13 Lambdin's note 11 supplies a literal translation of the text as it stands. RSV's 'were blaspheming God' accepts the view that **ל־קם** is a pious correction for an original **ל־קם**.
- Verse 18 **וְאֵלֶּיךָ** is the pausal form of **וְאֵלֶיךָ**; cf. §108 (a).

## Lesson 52

- (a) 1. זָכַרְתָּ אֹתָם    you remembered them  
 2. שָׁפַט אֹתֵנוּ    he judged us  
 3. לָכְדָּתָּ אֹתִי    you captured me  
 4. סָגַר אֹתוֹ    he closed it  
 5. הִפְשַׁטְתָּ אֹתָהּ    you seized her  
 6. שָׁבַרְתָּ אֹתוֹ    you broke it  
 7. קָבַצְתָּ אֹתָן    you gathered them (fem.)  
 8. מָכַר אֹתְךָ    he sold you  
 9. גָּנַב אֹתָהּ    he stole it (fem.)  
 10. גָּאֵל אֹתְךָ    he redeemed you (fem.sg.)  
 11. שָׁכַחְתָּ אֹתִי    you forgot me  
 12. עָזַבְתָּ אֹתוֹ    you abandoned him  
 13. אָסַר אֹתְךָ    he bound you  
 14. בָּרָא אֹתָם    he created them  
 15. קִיָּס אֹתוֹ    he rejected him

- (b) 1. אִתְּהָּ    he seized her  
 2. גָּנְפוּהוּ    you struck him  
 3. גָּשָׁאֵנוּ    he lifted us up  
 4. נָתַתָּנוּ    you gave us

5. יָצַרְם he formed them
6. קָצַרְו he reaped it
7. שָׂמַקְךָ he put you
8. שְׁלַחְתָּנִי you sent me
9. בָּנִיתָו you built it
10. קָנָהּ he acquired it (fem.)
11. שָׁתָהּ he drank it
12. בָּזָנִי he despised me
13. רָאִיתָן you saw them (fem.)
14. עָבִירָוּ you oppressed him
15. סָבְבָנוּ he surrounded us

- |  |             |                         |
|--|-------------|-------------------------|
| (c) 1. He sanctified the chief                 | קִדְּשׁוּ   | he sanctified him       |
| 2. He drove away the nations                   | גָּרַשָׁם   | he drove them away      |
| 3. He blessed <sup>1</sup> the harvest         | בָּרַכְו    | he blessed it           |
| 4. He sent forth the messenger                 | שָׁלַחְו    | he sent him forth       |
| 5. He spurned the master                       | נִאֲצָו     | he spurned him          |
| 6. He oppressed the poor                       | עָבָם       | he oppressed them       |
| 7. He commanded his leaders                    | צִוָּם      | he commanded them       |
| 8. He concealed the deed                       | כָּתַחְו    | he concealed it         |
| 9. He mentioned his name                       | הִזְכִּירוּ | he mentioned it         |
| 10. He presented his offering                  | הִקְרִיבָהּ | he presented it         |
| 11. He caused the people to cross <sup>2</sup> | הִעֲבִירוּ  | he caused them to cross |
| 12. He brought the bread near                  | הִנִּישׁוּ  | he brought it near      |
| 13. He brought the spies down                  | הוֹרִידָם   | he brought them down    |
| 14. He showed his sign                         | הִרְאָהוּ   | he showed it            |
| 15. He let the king live                       | הִחְיָהוּ   | he let him live         |

<sup>1</sup> בָּרַךְ is the vocalization more commonly used for בָּרַךְ (cf. Vocabulary 40, §150).

2 Or העבירם.

(d)

- |    |      |      |
|----|------|------|
| 1  | קדש  | קדש  |
| 2  | גדש  | גדש  |
| 3  | ברק  | ברק  |
| 4  | שלח  | שלח  |
| 5  | נאצ  | נאצ  |
| 6  | עני  | עני  |
| 7  | צו   | צו   |
| 8  | כח   | כח   |
| 9  | חזר  | חזר  |
| 10 | הקרב | הקרב |
| 11 | העב  | העב  |
| 12 | הנש  | הנש  |
| 13 | הזר  | הזר  |
| 14 | קרא  | קרא  |
| 15 | החז  | החז  |

(e)

- |    |        |
|----|--------|
| 1  | ושם    |
| 2  | ונחם   |
| 3  | והשבעה |
| 4  | והשיב  |
| 5  | והעל   |
| 6  | והז    |
| 7  | והשעה  |
| 8  | והשלי  |
| 9  | והעיד  |
| 10 | והשעה  |



- (f)
- 1 נִהְיָ בְּמִדְרָם כּוּ נִתַּר לוֹ קֹאֵד וַיִּשְׁלַח אֶחָדָאֲנָשִׁי לִמְעַן יִמְיָחוּ אֲחֵם:
  - 2 נִהְיָ כְּבוֹאֵם אֶל־הָעִיר וַיֵּרְאוּ כִּי גָסוּ הָעָם וְכִי עֲזָבוּ אֶת־בְּתִיָּהֶם וְאֶת־כְּוָשָׁם וְאֶת־קִצִּירָם וְאֶת־כָּל־אֲשֶׁר לָהֶם:
  - 3 נִהְיָ כְּאֲשֶׁר רָאוּ הָעָם אֶת־הַמַּעֲשִׂים אֲשֶׁר עָשָׂו שָׂרֵיהֶם וַיִּמְרְדּוּ בָּהֶם וַיִּתְּרוּ אֲחֵם:
  - 4 לָקַח אֲשֶׁת־חֲנָה לְפָנָי פָּסָלִי הָעֵץ הָאֵלֶּה וּלְפָנָי פָּסָלִי הָאֶבֶן הָאֵלֶּה אֵין בָּהֶם רוּחַ חַיִּים וְלֹא יָבִילוּ לַעֲשׂוֹחַ בְּעָרֵי בְּהֶחֱפָלָלִי אֲלֵיהֶם וּבְקִרְאֵי בְּשָׂמָם:

(g) 1 Samuel 8: 4-22

- Verse 5 For the daghesh in **לָנוּ**, cf. §155 (c).
- Verse 7 The imperative **שָׁמַע** is effectively followed by two objects without a conjunction between them, the first introduced by **כִּי** and the second by **לְ**. In English, this needs to be translated slightly freely; cf. RSV: 'Hearken to the voice of the people in all that they say to you'. **קָאֵסוּ** is the pausal form of **קָאָסוּ**, used in this case with neither 'atnah nor *sillûq* (cf. §152) but a minor accent sign known as *zāqep qātôn* and written thus: **קָאֵסוּ**.
- Verse 8 The basic shape of this sentence is marked by **כִּי** at the start and **כֵּן** near the end: 'According to all the deeds . . . , so . . .'. **וַיַּעֲבֹדוּ** **וַיַּעֲזֹבֵנִי** are thus subordinate verbs within the first half, describing what kind of deeds are being referred to.
- Verse 9 **מִשְׁפָּט** is a word with a wide range of meanings. Though it is usually translated 'judgement', here it means 'custom, manner, way'.
- Verse 10 There should be a daghesh in the **ש** of **הַשָּׂאִלִים**, since it is the definite article followed by the masculine plural participle Qal of **שָׂאֵל**.
- Verse 21 There should not be a dot over the *kaḇ* of **כָּל־**.

## Lesson 53

- (a) 1. גָּרְשׁוּ אֹתָם they drove them away  
 2. קִבְּרֵנוּ אֹתָם we sold them  
 3. אָחֲזוּ אֹתִי they seized me  
 4. זָכַרְתִּי אֶתְךָ<sup>1</sup> I remembered you  
 5. קָצַרְתֶּם אֹתוֹ you (m.pl.) reaped it  
 6. שָׁחֵיתִי אֹתוֹ I drank it  
     or שָׁחִיתָ אֹתוֹ you (f.sg.) drank it  
 7. קִדְּשׁוּ אֹתִי they sanctified me  
 8. לָכַדְתִּי אֹתָם I captured them  
     or לָכַדְתָּ אֹתָם you (f.sg.) captured them  
 9. גָּנַבְנוּ אֹתוֹ we stole it  
 10. נִנְפַתָּ אֹתִי you (f.sg.) struck me  
 11. בֵּרְכוּ אֶתְךָ they blessed you  
 12. הָעֲבִירוּ אֹתָם they brought them over  
 13. הִזְכַּרְתֶּם אֹתִי you (m.pl.) mentioned me  
 14. סָגַרְתִּי אֹתוֹ I closed it  
     or סָגַרְתָּ אֹתוֹ you (f.sg.) closed it  
 15. גָּאֲלֵנוּ אֶתְךָ we redeemed you (f.sg.)

<sup>1</sup> Note that although there is ambiguity from the point of view of form between 1st person singular and 2nd person feminine singular perfect Qal verbs with suffixes (cf. §189), sense usually eliminates this in practice. This is obviously so in the present instance.

- (b) 1. **הִשְׁלַחְתִּין** I seized them (fem.)  
 2. **שָׁלַחְתָּנוּ** she let us go  
 3. **עָנִינוּם** we oppressed them  
 4.<sup>1</sup> **מָשַׁחְתָּהוּ** we anointed him  
 5. **שָׁכַנָּם** we put them  
 6. **נִאֲצָהוּ** they spurned him  
 7. **צִוִּינוּם** we commanded them  
 8. **הִרְאוּנִי** they showed me  
 9. **הוֹרִידָהֶם** she brought them down  
 10. **בְּנִיחָהּ** I built it (fem.)  
 11. **עָנָתָם** she answered them  
 12. **שָׁכַחוּךְ** they forgot you (f.sg.)  
 13. **בִּזְלָהוּ** we despised him  
 14. **הִנְשִׂיחָהּ** I brought her near  
 15. **בִּלְתִּנִּי** she despised me

<sup>1</sup> It may be noted that when a suffix which comprises a full syllable is added to verbal forms ending in ו-, the *wāw* is frequently dropped and the vowel is then written with *qibbûṣ*, thus: **מָשַׁחְתָּהוּ**. The full (or *plene*) spelling is, however, retained throughout these exercises.

- (c) 1. They abandoned their God **עָזְבוּהוּ**  
 2. I broke the sword **שָׁבַרְתִּיהָ**  
 3. You saw their calves **רָאִיתָם**

- |                                       |                  |
|---------------------------------------|------------------|
| 4. They oppressed the people          | עָנְוָהוּ/עָנִים |
| 5. They took the young men prisoner   | אָסְרוּם         |
| 6. They rejected my words             | מָאָסוּם         |
| 7. We helped the poor                 | עֲזַרְנוּם       |
| 8. They took our crop                 | לָקְחוּהוּ       |
| 9. We saved the leaders               | הוֹשַׁעְנוּם     |
| 10. You (m.pl.) planted the vineyards | נִטְעַמְהוּם     |
| 11. They split the trees              | בָּקְעוּם        |
| 12. They comforted the men            | נִחַמּוּם        |
| 13. I gathered the lambs              | קִבַּצְתִּים     |
| 14. You brought the boys up           | הֶעֱלִיתֶם       |
| 15. He restored (= repaid) the silver | שָׁלַמוֹ         |

- (d) 1 נוֹסִיף לְקִרְאָתוֹ:
- 2 הִחֲדוּ לְקָרֵב (לְקָרְבָה) אֶל־הָעִיר בְּעָרֵב בְּשָׂרָם יִסְגֵּר הַשָּׁעַר:
- 3 בָּעֵת הַהִיא לֹא הָיָה לָנוּ מָקוֹם לְשָׁכֵחַ (לְשַׁכֵּן) בּוֹ וְנוֹסֵף לְנוֹסֵעַ:
- 4 גַּם בִּקְהָל הַזֶּה יֵשׁ אֲנָשִׁים רָשָׁעִים אֲשֶׁר אֵינָם שֹׁמְעִים בְּדִבְרֵי יְהוָה וְהֵם הַפְּצִים<sup>1</sup> לְהַפֵּר אֶחָד־מֵקוּיוֹ:
- 5 הַתַּנְבְּאוֹתָא לְעַם כִּי יָמִים רַעִים בָּאִים וְלֹא יוֹכְלוּ לְהִתְחַבֵּא מִקְרֵה־אֵימָה וְנִפְלָח עֲלֵיהֶם:
- 6 הַשְׁתַּחֲוִי לִפְנֵי עַשְׂבֶּךָם וְהוֹדוּ אֹחֲ2־מוֹשִׁיעֶכֶם מִצָּרֶיכֶם:

<sup>1</sup> The verbal adjective נִפְץ serves as the participle for this verb.

<sup>2</sup> הוֹדָה (from the root יָדָה) may also be followed by the preposition לְ, especially if it is being used in a ritual or cultic context.

**(e) 2 Samuel 12: 1-15a**

Verse 2 We should have expected the definite article with the first word (לְעָשִׂיר) -

'The rich man had . . .'. Compare the start of the next verse.

Verse 4 אִנְיָן = 'Traveller'. The sixth from last word should be pointed הָאִישׁ.

Verse 13 הָעֵבֶר, the Hiphil of עָבַר, has several different meanings, and the context must determine which is appropriate. Here, it signifies 'cause to pass away', and hence 'remove'.

## Lesson 54

- (a) 1. יָסֵם he will turn them aside  
 2. יִמְאֹסוּהוּ they will despise him  
 3. שְׁלֶמָה recompense her!  
 4. אַל-תִּשְׁאַנִּי do not leave me!  
 5. עֲזֹרֵנוּ<sup>1</sup> help us!  
 6. רָפְאוּם heal them!  
 7. מִשְׁחֹהוּ<sup>2</sup> anoint him!  
 8. יִכְתֹּרֵם he will hide them  
 9. תִּנְחַמֵּנוּ you (m.pl.) will comfort us  
 10. תִּמְצָאֵנִי she (*or* you, m.sg.) will find me  
 11. הִטְהֵר turn him aside!  
 12. נִרְשֵׁם drive them away!  
 13. אַל-תִּקְלָלָהּ do not curse her!  
 14. שֶׁרְחָה serve him!  
 15. אַל-תִּבְזֹּנֵנִי do not despise me!

<sup>1</sup> Note that the form of imperative of the strong verb with suffixes overlaps in certain cases with the form of infinitive construct with suffixes.

<sup>2</sup> This form is to be explained by the fact that it is based on an imperfect (and hence imperative) in *a* : יִקְשַׁח (קָשַׁח). The rule described by Lambdin at the top of p. 272 must therefore be applied. The distinction between imperfects in *o* and *a* with suffixes is crucial, but tends to be forgotten by beginners, particularly in cases where the distinction is not readily noticeable because the verbal inflection has hidden it. Note again, therefore, the difference between יִשְׁמְרוּ and יִשְׁמְעוּ with suffixes as given by Lambdin at the top of his list on p. 272. The same applies to plural forms of the imperative: שְׁמְרוּ, שְׁמְרוּנִי but שְׁמְעוּ, שְׁמְעוּנִי. See also numbers 2, 6 and 10 of this exercise.

- (b) 1. הַעֲדָה אֹתָם warn them!<sup>1</sup> (properly, הַעֲדָה בָּם)
2. יִאָּרֶךְ אֹתָם he will lengthen them
3. הוֹרֵד אֹתוֹ<sup>2</sup> bring him down!
4. יוֹלִיךְ אֹתְךָ he will lead you
5. יִבְקַע אֹתָם he will split them
6. יִחְשְׁבוּ אֹתִי they will reckon (esteem) me
7. יַגְדִּיל אֹתָם he will make them great
8. וַיֹּדֶר<sup>3</sup> אֹתוֹ and he taught him
9. וַיִּשָּׁנֶה<sup>4</sup> אֹתָנוּ and he overtook us
10. הִאָּבֵד אֹתָם destroy them!
11. שְׁלַח<sup>5</sup> אֹתִי send me!
12. וַיִּךְ אֹתִי<sup>6</sup> and he smote me
13. הַצְלֵחַ אֹתִי make me prosperous!<sup>7</sup>
14. וַיִּשְׁמַע אֹתָם and he told them
15. יִפְשׁוּ אֹתְךָ they will leave you

<sup>1</sup> In this example, as in no. 10, the form of suffix shows that the verb must be imperative, not infinitive construct, Hiphil.

<sup>2</sup> It is clear that this cannot be the perfect Hiphil of יָרַד, because *šērê*, not *qāmeš*, is used to join the suffix to the stem. It could, however, be the infinitive construct Hiphil with the alternative form of suffix mentioned in §194.

<sup>3</sup> *wāw*-conversive with the 3rd person masc. sg. apocopated imperfect Hiphil of יָרַד.

<sup>4</sup> See Lambdin's note at the bottom of the table on p. 272.

<sup>5</sup> Or שְׁלַחוּ אִתִּי, 'they sent me'. This ambiguity (which would be eliminated in a wider context) is confined to the plural of imperatives in *a* (see the note to the previous exercise), since there is no distinction in the form of the suffix after a vowel, and the stem of an imperative in *a* lengthens its pretonic vowel, as does the perfect.

<sup>6</sup> This form of suffix is exactly the same in meaning as נָנִי which Lambdin has used throughout this Lesson; see the table on p. 271. The additional *nūn* (sometimes assimilated to the following letter and so represented only by a daghesh with preceding short vowel) is often known as 'energetic *nūn*', or *nūn energicum*.

<sup>7</sup> Or הַצְלִיחַ אִתִּי '(to) make me prosper'; cf. §194.

- |                                    |                   |
|------------------------------------|-------------------|
| (c) 1. He will give us rain        | יִתְּנוּ לָנוּ    |
| 2. Hear my supplication!           | שְׁמָעָה          |
| 3. Bring back the foreigner!       | הַשִּׁיבֵהוּ      |
| 4. Spurn the wicked!               | נֶאָצֵם           |
| 5. Tell the nations!               | הַשְׁמִיעֵם       |
| 6. Hide <sup>1</sup> the silver!   | הַסְתִּירֵהוּ     |
| 7. Kill their chiefs! <sup>2</sup> | הַמִּיחֵם         |
| 8. Burn their cities!              | בִּעֲרֵן          |
| 9. Do not sacrifice the lamb!      | אַל-תִּזְבְּחֵהוּ |



10. He will throw his sword to the ground יְשַׁלְּכֶה אֶרְצָה  
 11. Give me my inheritance! חֲנֵנִי (חֲנֻנִי) לִי  
 12. Mention his name! הִזְכִּירָהוּ  
 13. Mention their deeds! הִזְכִּירוּם  
 14. Bring the ark! הָבִיאוּהָ  
 15. Plant the olive trees! נִסְעֵם

<sup>1</sup> The pointing in Lambdin should be הִסְתִּיר.

<sup>2</sup> שְׂרִידִים.

- (d)
- 1 חֲבֹא חֲחֻצִי לַפֶּיךָ יְהוָה:
  - 2 יוֹסִיף לַחֹם מִסֵּר<sup>1</sup> עַל־הָאָרֶץ:
  - 3 מִי הָאִישׁ הַזֶּכְרִי הַזֶּה אֲשֶׁר הִזְכִּירָם מִדְּבָרִים עִמּוֹ:
  - 4 נִפְלָה עֲלֵיהֶם יִרְאֹתוֹ נִימַס<sup>2</sup> לָקֵם בְּקִרְבָּם:
  - 5 אֵלֶּךְ בְּאֶמְתָּ וּבִצְדָקָה פְּלִימִי תֵּי:
  - 6 יִרְאֹחַ יְהוָה הַחֲזִלָה חֲכָמָה:
  - 7 יִפְּלוּ לַפֶּיךָ גַּם הַחֲזָקִים:
  - 8 וְהָיָה יָעַן אֲשֶׁר תִּרְגֵּם אֶת־מִשְׁתֵּיךָ וּמִתָּה גַם־לְאִתָּה:<sup>3</sup>
  - 9 חֹן אֶת־הַדֹּלִים כִּי אֵין לָהֶם עֹזֶר אֲחֵר:
  - 10 לֹא אֲשַׁמֵּעַ לַחֲפִלּוֹתֵיכֶם וּלְחֲחֻצֹתֵיכֶם:

<sup>1</sup> It would be better to use the Hiphil of the denominative verb, מִסֵּר, 'to send rain' (here, וְהִסְתִּיר), but Lambdin does not list it in his glossary.

<sup>2</sup> Distributive singular.

<sup>3</sup> Note that in pause the tone of אִתָּה is retracted to the first syllable, which is then lengthened in consequence.